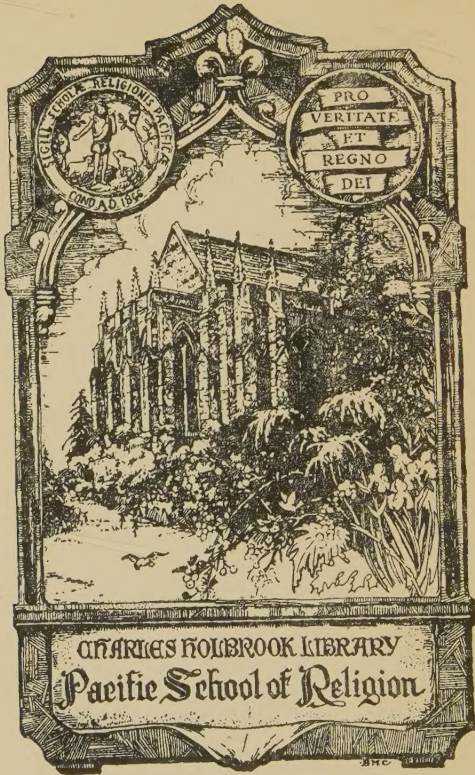
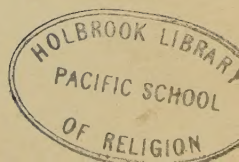


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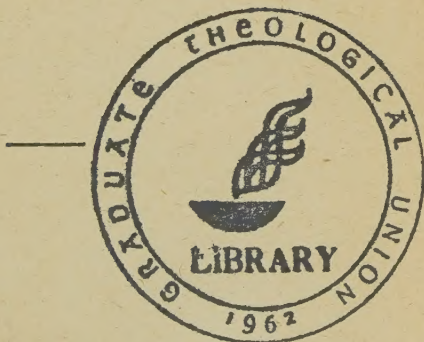
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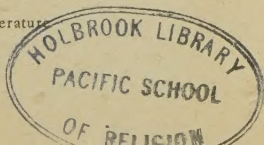
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L. & W. E. Mark
Minister

PREFACE.

THE purpose of this book, "CAMPAIGNING FOR CHRIST," is to furnish *Christians at work* with a ready-reference Guide Book in leading men and women to Christ.

Part I, *Marshaling the Forces*, is intended to arouse enthusiasm for humanity, and to show Christian soldiers how to reach the masses and to answer excuses. Should a man tell you that he is an honest doubter, go to the contents, find Honest Doubter, and turn to the discussion of this subject. You will there find the position of the Honest Doubter, refuted by God's word.

Part II, *Vantage Grounds of Truth*, is intended to answer all the objections that may be brought against doctrinal points of Christianity that are likely to trouble Christian workers. Over fifty subjects are carefully discussed. The plan of this work is:

1. Let the word of God answer the objection.
2. Give the opinions of one or two great writers upon the subject under consideration.

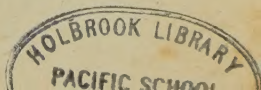
In the remaining part of the book will be found Sermons, Prayer-meeting Talks and Bible Readings that have been used by the author in his revival meetings.

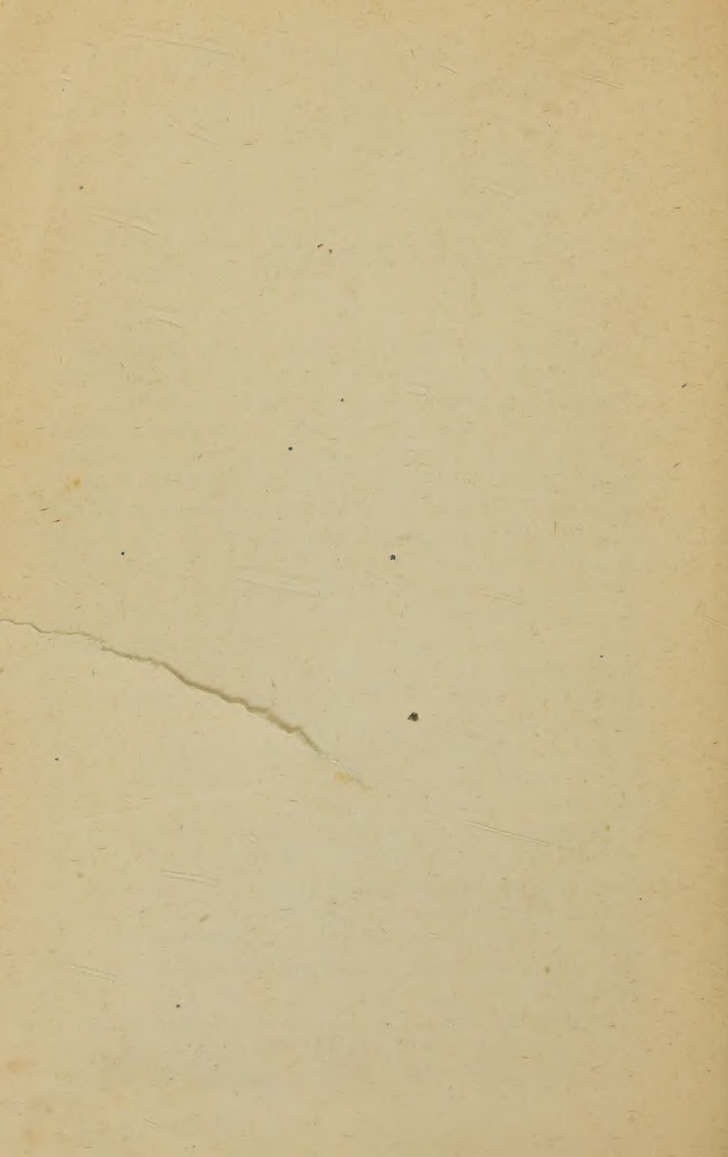
That this volume, as it sails out upon the waters of public opinion, may encourage soldiers of the Cross to keep the Lower Lights burning, is the sincere desire of the author,

Indianapolis, Ind.

J. V. COOMBS.

(iii)





INTRODUCTION.

BY GEORGE F. HALL, DECATUR, ILL.

IN the spring of 481 B. C., the greatest army ever marshaled in the history of carnal warfare set out from Persia toward Greece. It numbered eighteen hundred thousand men, gathered together from forty-nine different nations. Xerxes, its commander-in-chief, had inherited from his father, Darius, an all-consuming hatred for the Athenians, and this mighty campaign was undertaken for the purpose of subduing them forever. But the whole world knows the story of Leonidas and Thermopylæ. Such must ever be the end of all campaigns undertaken solely for self, and depending upon mere human strength.

“Campaigning for Christ” is a much more glorious thing. It is an undertaking in which every human being can have a part, and which has for its object the conquest of the whole world for Christ. The work is now grandly on, and to-day the angels look down on an army far greater than that of Xerxes,—

an army numbering nominally five hundred million soldiers. The Son of Mary, officially known as "the Captain of our Salvation," is its commander-in-chief, who, from his Father, inherited that love which passeth understanding.

No wonder Knowles Shaw, the celebrated singing evangelist of a few years ago, exclaimed in his dying moments, "Oh, it is a glorious thing to rally souls to the cross!" The thought is simply transporting to every well-poised individual.

I am glad that J. V. Coombs has written the following stirring pages. As one of the most successful recruiting sergeants of his generation in the American division of the grand army of Christ, he speaks as one having authority, having learned much more than most of us from his closer contact both with Christ and the masses. His words, therefore, are weighty, and should be well-pondered by all who would increase their usefulness in the Master's service. He is a revivalist of the higher type, and as such has proved an inestimable blessing to the many churches where he has labored.

"Revival." I like the word. It means so much more than *protracted meeting*. It is high time that all fears as to the good results of a genuine revival were banished from the minds of both pastor and people everywhere. There have been mistakes, of course. Some

so-called revivals have proved a curse rather than a blessing. But this should not be allowed to militate against the genuine.

Dr. Herrick Johnson truly says: "Revivals have marked the history of God's people throughout the whole period of God's dealing with them. They have blazed a path through all the centuries." From Hezekiah's celebrated two weeks' passover to the wonderful awakening following Peter's Pentecost, this is true, not to mention subsequent events. Times of revival have always been and always will be the high water-marks in the history of the church. Just as in business there must from time to time be seasons of increased activity and profit; so in religion there must be "times of refreshing from the presence of the Lord." In view of the fact that the majority of the world's greatest workers in the Gospel vineyard came into the church in times of revival, no argument of vindication would seem necessary. And yet some pastors in late years have looked with suspicion upon special evangelistic efforts, preferring to let matters of conversion take their own course in their respective congregations. Partly as a result of this feeling, and partly because of hide-bound doctrines, perhaps, statistics show that 3,000 congregations in two of the larger orthodox denominations in the United States did not have a

single convert during 1896. This is alarming, and calls for serious treatment.

Mr. Moody defines a revival as "a bringing forth from obscurity." The inference from this practical definition is that in every church there is much latent power, which, if fanned into a flame of consecration, could be made to do wonders for God. Literally the word means to live again, and the application must be to those who have once tasted of the good word of life, but who, through sin and disobedience, have grown cold and inert.

B. Fay Mills thinks that revivals are the "normal condition of the church." We should make it the supreme business of our lives to lead men, women and children to Christ.

With Peter, Philip and Paul, the chief concern of life was the *getting of men into Christ*. They went everywhere preaching the Gospel. I would not undervalue the importance of suitable buildings in which to house our converts, good schools in which to educate them, and societies for the expenditure of missionary funds; but I would magnify the importance of *making converts*. That is our chief business. All else hinges upon this. It is the real work of the church, and the church which fails to be evangelistic is not evangelical. The most progressive and prosperous church has ever been the soul-hunting church. This accounts for the wonderful increase in

membership of the Disciples the past seventy-five years. Nearly all our preachers have been evangelists, more or less, in the professional sense, and the church has been from the first an evangelistic church. Men are always inquiring after secrets. What is the secret, then, of successful revival work? How can we best campaign for Christ?

Paul explains it in *Romans* 10:1: "Brethren, my *heart's desire* and *prayer* to God for Israel is that they might be saved." In other words, LOVE. When we find ourselves really loving lost souls, then we will desire their salvation enough to pray for it and work unrelentingly until it is accomplished. The regular service is not so much calculated to quicken us in these things as the revival service, with its stirring songs, earnest exhortations, and fervent prayers. Show me a church where the membership is imbued with Paul's spirit as expressed in the text above quoted, and I will show you a church that will soon double its numbers and then "swarm," only to double them again. The revival service gives every member an opportunity to do something, and fires him with an anxiety to do it. In this its value can not be overestimated. It obliterates caste, and makes church members like their Heavenly Father—"no respecter of persons."

As to methods, none can be more believing than myself. I believe in securing the best

professional evangelist obtainable, just so he is a pure, truth-loving, wholly-consecrated man along with all his talents. I believe in good singers and singing. In an abundant, judicious use of tracts and printers' ink. In special committees, after-meetings, and every other good thing. And yet after all, methods will avail little without the right spirit behind them. With all our machinery it takes God to give the increase, and unless His divine truth is preached in love—unless our efforts are *steeped in prayer*—no lasting results should be expected.

Our churches are full of cards, dancing, intemperance, usury, love of pleasure, and all the corroding sins of modern life. The Spirit can not use them in this condition. Oh, for a clean church! It is useless to expect successful campaigning for Christ without it.

Given, a clean heart overflowing with love, and a clear mind full of the Word of Truth, and any one can become a valuable soldier in the army of God. Evangelists should perpetually urge these two points upon their hearers, for without them his work must be fruitless. The evangelist is a sort of captain or lieutenant over a company, and to him the people look for directions. He should therefore live a spotless life; should spend much time in prayer and meditation; should be ever cheerful, but never frivolous; sunny but not soft. He should preach the Book as

though he believed it from back to back, and not with that half-hearted, apologetic manner that characterizes some preaching in this age. He should be a "general," assigning to each his special work with keen distinction, and ever ready at a moment's notice to marshal his forces for instruction or review. Generous to a fault, sympathetic, brave,—with such a leader any church is in safe hands.

According to advanced chronology, we are just now crossing the threshold of the twentieth century of the Christian era. It is a critical time—an age of crises. The church is being tested in the crucible of human thought. What will the verdict be as the years roll by? Shall we prove a "savor of life unto life," or of "death unto death"? I have no fears, but can not hide a grave concern. For certain it is we have made many mistakes in the past; but over the grave of the nineteenth century let us shed penitent tears and strew fragrant flowers of nobler resolve. Jean Paul Richter somewhere says, "The past and future are veiled: but the past wears the widow's veil, the future the virgin's." With profound faith in God, therefore, and a divine passion for humanity, let us renew the campaign for Christ, nor ground arms till the victory is won—world-wide victory—heavenly triumph—universal glory!

GEO. F. HALL.

Decatur, Ill., 1897.



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CAMPAIGNING FOR CHRIST

PART FIRST

MARSHALING THE FORCES

CHAPTER I.

PREPARING FOR THE WORK.

Teachers, physicians, mechanics and book-keepers prepare for their work. Trained workers in all professions and callings are in demand. Highly important work requires thoroughly trained workmen.

The saving of souls is the highest privilege allotted to men.

PERSONAL RESPONSIBILITY.

All around us men and women are dying without God, without hope and without excuse.

Mothers are weeping for their wayward sons, wives are praying for their unconverted

husbands, fathers are bowed in grief over their sinful children on their way to death, good men are pale with fear for those who are sowing to the wind, and yet those who claim to be followers of the lowly Nazarene are sitting idly by while multitudes are madly rushing on to destruction. "Awake thou that sleepest and arise from the dead, and Christ will give thee life."

Our personal responsibility to those who are in sin is vividly told in Eze. 3 :

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou has delivered thy soul.

Christians are responsible for those out of Christ if they have not been warned. If there is one poor sinner in your community that has never been warned, my dear Christ-

ian friend, God says you are responsible for his ruined condition. Go at once. Warn him, or God will not hold you guiltless. Should the Son of God call a council of the angels around Him and say: "The sad news has reached me that there is one poor sinful man down yonder in the United States of America to whom no one has ever preached the Gospel, Who will volunteer to carry the news that there is salvation for him?" I believe that every angel in heaven would shout, "Lord, send me." This, Christian soldier, is your blessed privilege. The Master gives you your marching orders: "Go into all the world and preach the Gospel to every creature."

Hear Jesus again:

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.

20 And another said, I have married a wife, and therefore I can not come.

21 So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind,

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper. *Luke 14.*

35 Say not ye, there are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. *John 4.*

Mother, you are responsible for your children. Wife, do you realize that your husband, who is out of Christ, is lost? Christian worker, how can you rest one night when many who are dear to you are dying out of Christ, and that there is no hope for them if they reject the Savior. Some time ago a little girl was lost in the mountains. In one hour after she had wandered away 10,000 men were hunting for her. They never paused one moment till she was found. But all around us are souls going down to eternal ruin, and we are little concerned about it.

Mr. Moody said to a young man: "Why don't you become a Christian?" He replied: "I have no confidence in Christians. None of them believe what they profess." "Have

you a mother?" "Yes, sir." "Do you believe she is a hypocrite?" "Yes, I do. Let me explain; my mother is a member of a church that teaches all who die out of Christ will be lost. My mother loves me better than her own life. She would die for me, I know. Yet here am I, twenty-five years old, and my mother never said one word to me about Christ in her life. She never prayed with me or read the Bible to me. She never asked me to be a Christian. Do you believe that she thinks if I die in this condition that I would be lost to her forever? She does not believe what she professes."

While his reasoning was not logical, he certainly offers a severe rebuke to all mothers who do not pray with their children.

Do not leave this work to the preacher. For eighteen hundred years the preacher has been struggling to bring the world to Christ, and yet we see vice running down our streets, degradation in garret and cellar, crime in high places, nineteen out of every twenty in rebellion against the King of kings, and only one in forty who are members of Protestant churches.

In the early church, as soon as a man was converted he *ran* to tell the good news to his next neighbor. Phillip was so anxious to preach to the Ethiopian that he *ran*. *Acts 8:30.* In speaking of the Gospel age the old

prophets tell us that the messengers shall run to and fro.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. *Dan. 12.*

5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. *Isa. 55.*

In the early church each member went everywhere preaching the word. *Acts 8:4.* Realizing his personal responsibility for the salvation of those who are out of Christ, the Christian will come in contact with the unconverted. If every disciple would bring one person to Christ each year, the whole world would be reached by the Gospel in five years. Should a Christian bring one man to Christ every year, and inspire the new converts to do the same, the result would be marvelous. The first year, there would be 2 belonging to this soul-saving band; the second year, 4; third year, 8; fourth year, 16; fifth year, 32; tenth year, 1,024; the twentieth year, 1,024,000 in round numbers. Generals may plan a campaign, but the rank and file must do the fighting. Pastors and evangelists may direct the forces, but the entire church should move forward. Jesus says, "Go." We say, come. Who is right? We recognize His authority. Will we heed His call? If on Lord's Day every follower

of Christ would take up his Bible and go out after the lost, thousands would come flocking to Christ. We ring our bells, go to church, and tell people to come and be saved, while Jesus says go after them. If the entire membership of all the churches would obey this command of the Lord, and go just one day from home to home, pleading with people to enlist under the banner of Christ, there would be such an awakening that the newspapers would devote much space to this *New Departure*. Yet this is just what the Savior would have us do. He has sent us out as fishers of men. You may have a fine tackle and the best of bait, but you can not catch fish unless you go where the fishes are. What would you think of a fisherman who would bait his hook, get upon the steps of his house and say: "Now fish, if you want to be caught, come up here." In order to save men go to them.

HOW TO BEGIN.

After realizing his personal responsibility, the Christian worker should prepare for his work:

1. His first duty is to get his heart right. Tarry long in prayer. The Master can not use those who have sin in their hearts. Be sure you are in harmony with God's law, and, if possible, at peace with all men.

2. Realize that men out of Christ are lost, and that the Gospel is the power of God unto salvation, and that there is no other power that will save them. *Rom. 1:16.*

3. He who would be successful in bringing men to Christ must have a ready knowledge of the Bible. He should learn to handle "The sword of the Spirit which is the word of God." *Eph. 6:17.* It is your only weapon of warfare. One verse sent home to the heart of the sinner will do more to convict him than an hour of words. In instructing Timothy how to evangelize, Paul said:

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. *2 Tim. 2.*

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision;

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. *Titus 1.*

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Tim. 4.*

Your word may fail; God's word never fails. *Know God's word.* As well expect a carpenter to do valuable work without tools, a farmer without implements, or a soldier to fight without weapons of war, as expect a Christian to do effective work without a working knowledge of the Bible.

I have often had to protest against the advice I have heard workers give to those whom they are trying to lead to Christ. It is not sufficient to say "I am conscientious in what I have done." That will not do. You must be right. A clerk gave a prescription that killed the Governor of New Jersey. He thought he did right, and was conscientious, but he was guilty of manslaughter. Be right. Better to give a wrong prescription than wrong advice to a poor sinner seeking his way to heaven. If men are saved it will be through the Gospel.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. *James 1.*

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pet. 1.*

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel. *1 Cor. 4.*

The Bible is God's storehouse. It is full of good things. Some people are praying for power and mourning because they can not get

it, where there is a magazine of power (the Bible) lying before them, and they will not appropriate it.

The Bible contains nothing but truth, *and it contains all moral truth*. No philosopher, orator or poet has ever uttered a single moral truth whose counterpart can not be found in the Bible. *Try to find one moral truth that can not be found in the Bible.* Let not this old sword rust in the scabbard.

1. Have a Bible of your own. As well expect to use other people's shoes, hats or umbrellas as their Bibles.

2. Your Bible should be a good one. Keep it by you.

3. Use one Bible all the time. You will become familiar with it, and can turn readily to what you want.

4. Have a mark that is peculiar to yourself. Mark your Bible, but do not fill it full of marks.

CHAPTER II.

RELIGIOUS CENSUS.

It is important to know who are the unsaved. A religious census will furnish this information. In taking this census see that the work is done thoroughly.

It is easy to take the census. A census of a town of 5,000 people can be taken in one or two days.

Divide the town or city into sections, containing from 300 to 1,000 people. Put a director over each section. He can call to his aid five or six assistants.

SUPERINTENDENT OF CENSUS.

A committee or a single individual should superintend the census. Often the pastor with one or two consecrated men will be sufficient. This committee should keep a list of the names of persons who are likely to accept Christ and see all such are visited.

HOW TO MAKE THE CANVASS.

Get out a census card. For a city of 5,000 1,000 cards will be needed.

RELIGIOUS CENSUS CARD.

Name
 Location.....
 Occupation

 Family record of those over ten years of age.
 Husband
 Wife.....
 Children.....

 Remarks
 Name of canvasser.....

Give the name of husband, and the church to which he belongs, if any, or church preference. Same as to wife. Give the name of children, and church relations, if any. Be accurate.

Go to every house. Also go into the country four or five miles. Neglect not this country canvass. Do not be in haste. In a country canvass made by one of our congregations, 346 persons were found who were members of, or preferred, the Christian Church. This gave the church much valuable information, and prepared Christians for personal work.

4. Make short-calls; begin by saying: "I am taking a religious census of your town; what is your name? How many persons in this family? How many above ten years of age are not members of any church?" If opportunity offers, enter freely into conversation

upon religious subjects. Secure the names if possible of all who manifest any interest in religion. Learn if the mother and father are members. Keep names and address carefully for future use. Leave an invitation card, or still better, a little local paper, concerning the meetings. On census card write any information that might be desirable. It is better for each canvasser to go alone.

THE DIRECTOR AND HIS ASSISTANTS.

After the complete census is taken the director and assistants should meet and arrange a report to be made at a general meeting.

5. A RELIGIOUS DICTIONARY.—In this canvass many useless names will be gathered. The superintendent and directors should now classify the names that are of value in this work. In arranging this dictionary put into it only those names that may be available. Let the description be full, so that the personal worker may know the house before he visits it.

Arrange all names alphabetically as follows :

Armstrong, C. L., not a member of any church, reared under Baptist influence; wife, a member of the Christian Church before coming to this town, but does not hold membership here; daughter Carrie, member of M. E. Church; daughter Sarah, not a mem-

ber, and son John, eighteen years old, prefers the Christian Church.

Go carefully through the entire list of cards and get all these names properly arranged. They will furnish ready reference for pastor and workers. The superintendent should do this work.

CARD BOARD MAP.

A large card board map of the city and community should now be arranged. Let the director call his assistants to his aid, and place a TACK in this card board map for every unconverted person and for every person once a member of Christian Church, but does not hold membership now. Put a very small tack for those who are unconverted. Put a red tack for those who were once members but do not hold membership. Put the tack as nearly as possible on the street where the person lives. Whenever any one confesses the Savior, remove the tack then in the board and place a tall tack in its place. It will be of interest to the workers to see the tacks that mark the unconverted decreasing and the ones marking the saved increasing.

VISITING THE NON-CHURCH MEMBERS.

1. The canvasser should not be satisfied with a single visit. He should endeavor to get the director acquainted with all who manifest any interest. The director should see that other persons visit these homes also.

2. A number of visits from Christian workers will remove many objections.

3. When desired arrange a visit for pastor or evangelist.

AIDS TO REVIVALS.

1. Secure, if possible, a good evangelist. Follow his suggestions.

2. If you can not secure an evangelist, get a singing evangelist who is a good personal worker.

3. Select a band of personal workers and train them to do personal work. The chapter in this book on Soul-Winning should be carefully studied by every worker. Be ready to give a reason to every person why he should accept Christ. Refute every objection by a passage of scripture.

4. A few well-selected tracts can be used to advantage.

5. Evangelistic cards suitable for special cases, "For the Young," "For Mothers," "For Wicked Men," etc., should be wisely used.

6. An all-day meeting will create much interest in the community.

7. A Letter Day, when all Christians are expected to write a letter to some friend urging him to become a Christian will be valuable.

TO WHOM SHALL I SPEAK AND WHAT SHALL
I SAY?

Speak to every one. Use discretion in approaching people. Some people will tell you not to speak to their friends. Heed not this advice. Where one is injured by being talked to too much, hundreds are saved by personal contact. Christians make great mistakes in saying, "Don't talk to this person. He is so peculiar." In a meeting of workers the writer asked if any present had friends to whom they wanted some one to speak. A father said: "I have two daughters out of the church. If a wise person is sent to the older, it may be well, but no one must speak to the younger. She is a very peculiar girl. It will offend her and drive her away from these meetings." I determined to speak to the younger girl at once. She was a clerk in a store. I went directly to her. At first she showed a haughty spirit. I said to her: "You are out of Christ. Would you be willing to die where you are?" She gave me no answer. I waited for some time, when I said: "You may die before morning. You should decide now for Christ. Will you answer me one question? Are you satisfied to die out of the church?" As the tears gathered in her eyes, she said: "No." I replied: "Is it womanly for you to live where you do not want to die? I expect you to confess the Savior to-night."

At the conclusion of the conversation, she thanked me for what I had said. That night after the sermon she came to me and said: "I see you are disappointed in me. Do not be discouraged; I have been talking with others. Several of us may surprise you." The next night, on the first verse of the invitation, this girl came forward, and twenty-six other persons followed. In talking to persons always press them to immediate acceptance of the Savior.

THE AFTER MEETING.

The sermon has been preached, songs sung and prayers offered, yet sinners do not come to Christ. *Try the after meeting.* If there is a suitable room, easily entered, ask all those who are out of Christ and all workers to meet you there. If there is no suitable room, have a few minutes recess, permitting all who desire to retire. The unsaved and those who are trying to save some one will now come face to face with each other. Sing a tender song, have a few prayers and urge all present to accept the Savior at once. During the changing from one room to the other, or during the intermission, personally go to persons out of Christ and warn them of their lost condition.

CHAPTER III.

GETTING READY FOR THE REVIVAL.

1. A week of prayer and praise is a splendid preparation for the revival. Let the members of the church enter freely into the services, and discuss such subjects as, "What can I do for this revival?" "What may we all do to aid these meetings?"

2. Cottage prayer-meetings in different parts of the city will add much to awakening the activities of the church.

3. Call some of the most active members together and get them to suggest plans.

4. In an open meeting where only members are invited, get them to give you a list of persons who they think may be enlisted during the meetings. Lead them to think of their own homes. In a council meeting, held by the writer, one of the sisters said: "I can not think of one person that I expect to come into the church. About everybody belongs." I saw my opportunity and said: "Are all your children Christians?" She was silent for some time when she said, as the tears coursed down her cheeks: "Pray for

my son." We bowed in prayer, and at the conclusion this mother poured out her heart in prayer for her boy. This boy made the confession before our meetings closed.

Here I embody in this work a part of a pamphlet that I call "A plan of work" which was written especially for those workers where I hold meetings. The suggestions here may prove valuable to others.

PLAN OF WORK.

This plan of work is to be used as a guide-book for all workers in these meetings. I beseech you to read it carefully and as nearly as possible carry out the suggestions.

KEEP OUT OF OLD RUTS.—Do not be crippled and loaded down by old customs. Your order of exercises may be all right for regular service, but it is not adapted to revival work. The usual order of music, seating, etc., may be modified for these revival services.

KEEP SWEET.

Something may be said that does not suit your taste. Keep cool. It is not said for you; it is just the diet that some one else needs. The evangelist sets a table for hundreds; you are not expected to eat all on the table. Don't come to have your *feelings hurt*. Sensitive people are never good workers. No general

can conduct a successful campaign when his soldiers criticise his movements. Be in sympathy with these meetings or do not attend.

HOW TO BEGIN.

Get right before God and men. Be at peace with all the brothers and sisters. We can not win victories for the Lord when there is *sin in the camp*. Should you know brothers who are at enmity, be a peacemaker.

2. Pray daily for these meetings.

3. Begin the study of God's word. It is your weapon of warfare. Many persons pray for power when there is a magazine of power (the Bible) before them and they will not appropriate it. Carry *your* Bible with you.

4. *Now* is all the time you have. Be a worker. Only two classes are invited to these meetings—the unsaved and those who are trying to save some one.

5. See that the best seats are given to visiting friends. You can sit anywhere.

6. Select some one whom you desire to bring to Christ, and never be content until you can say, "I brought one soul to Christ."

7. SEE THAT THESE MEETINGS HAVE THE RIGHT OF WAY.—Let lodges, entertainments, domestic and business affairs be placed on the side track. Subordinate Sunday-schools, Endeavor societies and all other church work to these meetings.

8. It is a wicked waste of time and money

*Have faith & courage
always*

to spend one week to get ready. The King's business requires haste. Begin at once; do not wait one week to get warmed up.

9. Let your conversation be about soul-saving.

ORDER.

"Order is God's first law." Strive for order. Some preachers can hold meetings amid confusion; the more noise the better for them. Not so with us. *A slight annoyance may ruin a meeting.* Suffer no disorder. There is a *power in silence*. Observe these rules.

REGULATIONS.

1. Obey ushers. They have orders to follow. The task is arduous. Go where they ask you.

2. If you expect to leave the room before the conclusion of service, secure a seat where you can retire unnoticed.

3. Let children sit by parents and not cluster together.

4. If you come late take the first vacant seat. Never come to the front after preaching begins.

5. Never retire during invitation.

6. Wise parents will never allow a fretful baby to ruin a service. I have known an entire service destroyed by a crying baby. Secure seats where, if the child becomes an-

Use Word 2. 9. 10

noying to the service, you can pass quietly to a side room. One of our great revivalists said, "Good resolutions and crying babies should be carried out." Never allow children to run over the house during service.

7. Enter the church quietly and retire seriously and prayerfully. Loud and frivolous talking should not be allowed. Solemnity should permeate the entire service.

ADVERTISING COMMITTEE.

1. It will be your duty to not only let everybody know about these meetings, but to make them realize the importance of this work.

2. Put up placards, posters and bulletins in public places.

3. A large banner stretched across the street will be valuable.

4. Personal invitation cards should be in the hands of all workers.

5. A small local paper will prove interesting.

6. Make full notices in all the papers. Announce each service.

7. Have a daily bulletin board at two or three places.

8. Use your ingenuity to devise other methods of awakening attention.

USHERS.

The work of the ushers is of great importance. They are to look after all things pertaining to seating, comfort and order, also to do earnest personal work among the unconverted, introduce strangers, and be on the alert to bring souls to Christ. You can readily see the ushers should be consecrated Christians.

1. Select none but Christians of good report among all men.

2. Never select boys or careless persons.

3. The chief usher should have the oversight of this work.

To USHERS.—Observe carefully these points:

1. Seat the front part of the house first. Assign persons seats where you think is best, not where they want to go.

2. Never seat mothers with small children in the front. Give them seats where they can retire easily if necessary.

3. Never seat persons during prayer, the singing of a solo or a duet. Let them stand till solo or prayer is finished.

4. *Never under any condition bring anyone to the front after sermon begins.*

5. Give the best seats to those who you have reasons to believe may confess Christ.

6. Do not permit selfish people to sit in the end of a row of seats. Push them over, so that people will not be compelled to climb over them.

7. When services are over, greet strangers pleasantly, learn their names, and urge their return.

8. Arrange meetings with persons who are interested. The pastor or some one else can call on them at their home.

MUSIC.

Revival music is one of the great features of a series of meetings.

1. Get a large band of singers. Quantity not quality is what is needed. There is something powerful in a large band of singers.

2. We want Christian* singers who mean what they say when they sing, "Come to Jesus."

3. The regular manner of conducting your music will likely be changed. New voices will be introduced for this special effort.

4. Do not find fault. Be in sympathy and entirely under the direction of the evangelist. Artistic music does not aid a meeting.

5. Singers should be orderly, serious and hopeful. Frivolity among singers will not be tolerated.

6. Make no suggestions as to the nature of the music. Over sensitive choirs have killed many meetings.

7. Badges will be furnished singers. Wear them all the time.

CONCLUSION.

Have faith and courage. Do not be discouraged because great interest is not manifested at once. Work patiently. Remember that seventy-five per cent. of all who are in the church entered during revival meetings. After men arrive at the age of twenty-five but few unite with the church outside of Gospel meetings. Brother, what are you doing? "Nothing," you say. But you are, you are destroying your time.

Will you be a helper? Let every Sunday-school teacher say, "My class for Christ." Endeavorers, strive to make all associate members active members.

You do not have to be a singer, an usher or to go on any committee, but when you accept any place of duty, fulfill your work faithfully and cheerfully.

THE LAST WORDS.

Do not say, "we have not time to work." *You must take time.* If you are not willing to work, do not call me to help you. I expect you to do the work I ask you to do. You have no right to invite an evangelist, and then plead you are too busy to work. Now for a winning campaign.

CHAPTER IV.

HOW TO USE THE OLD SWORD.

In this campaigning in soul-winning, the Christian worker should realize that each person is led to accept Christ through the use of the word of God. The Gospel is the power of God unto salvation to every one that believes. Apply it to every difficulty. Do not depend upon your own wisdom to silence the objector. God's word will silence him. Do not say, "I think," or "this is my opinion;" but say, "Here is what God says." Then put the Bible in the hand of the objector and let him read the passage that will refute his objection. You may, for ready reference, use your guide-book, and read from it, but always let the objector read from the Bible, and from his own Bible, if possible. For illustration, suppose you say to a man, "Why do you not accept Christ?" He replies: "The Bible is so hard to understand. It is a puzzle to me." "Do you believe the Bible is God's word?" "Oh, yes; but it is too difficult for a common man to understand." Open the Bible at the right place and say: "Please read *Isa. 35*."

8 And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

You claim to be a man of fair intelligence? Yet the simpleton can understand the simplicity of the Gospel. This passage refers to the Gospel of Christ. Now will you do what God plainly tells you to do? Hear what the Bible says:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isa. 55.*

Here the Bible tells you to quit your wickedness. Read again 1 *Tim. 1*:

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers.

Is this difficult to understand? Read again 1 *Cor. 6*:

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

“God says quit swearing, drinking, lying, and indeed all wickedness. Is that hard to understand?”

But this is not all, the Bible not only tells you not to do wrong, but to do good. *Math. 7:12.*

“All that is plain enough,” he may reply, “but what must I do to become a Christian?”
Read *Math. 10:32*:

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

“Is not that plain? Now you are willing to do what you can understand. You understand this. Will you do that?”

In *Acts 2:37*, men ask Peter what to do.

He replied to their questions:

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts 2:37-38.*

“To sum up, God wants men to quit their meanness, confess Christ, and be baptized. These things are all plain to you. Do that which you know is your duty.” In this conversation, the Bible has answered all his objections.

SUGGESTIONS.

1. Never give your opinions. God's word is better.

2. Do not use too many passages. You will confuse the inquirer. One verse, well applied, will generally accomplish what is desired.

3. In this personal work, never enter into controversy. Point the unconverted to what God says: Let the truth convict.

4. There are three classes with whom you will have to deal: 1. Those who want to be saved, and are anxious. 2. The careless. 3. Those who do not want to be saved. Each class must be approached differently and by different passages of scriptures. The first class can be approached anywhere and at any time. After the audience is dismissed is an excellent time to do personal work. Ten or fifteen personal workers in different parts of the audience will reach many persons, and offer many objections.

It is better to go to the indifferent when they are alone. If you are not the best person to go to them, get the right person to go.

EXCUSES AND HOW TO MEET THEM.

1. I AM TOO GREAT A SINNER—IT IS TOO LATE.—Give the Bible to the one who makes this excuse, and ask him to read *Isa.* 1:18:

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool.

Show him that though his sins may be great, they are no greater than the scarlet sins. God will forgive him. Some may refuse to read. In this case, you read.

Have him or her read 1 *Tim.* 2:3-4:

3 For this *is* good and acceptable in the sight of God our Savior.

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

Then say to him: "Who will God have to be saved?" He will answer, "All men." "Who does that include?" "Everybody." If God would have everybody to be saved, what about you? Lead him to say, "God would have me to be saved."

Have him also read 1 *Tim.* 1:15.

15 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

2. I AM LOST—THERE IS NO HOPE FOR ME.—*Luke* 19:10 fully meets this excuse:

10 For the Son of man is come to seek and to save that which was lost.

3. I AM GOOD ENOUGH.—Read *Rom.* 3:22-23.

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

23 For all have sinned, and come short of the glory of God.

Say to him, "Who has sinned?" "All have." "Who does that include?" "It includes me." "Then what have you done?" "I have sinned." This will likely make him feel his need of the Savior.

John 3:3 will fully answer the one who claims to be good enough.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.

Ask him if he has been born again.

4. THE BACKSLIDER.—If the backslider is indifferent use *Jer.* 2:19.

19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee, saith the Lord God of hosts.

Ask the backslider if this has not been his experience. The story of the prodigal, *Luke* 15:13-17, can be used to advantage. Ask the backslider if he has been happy since he wandered away. Show him that the prodigal lost his home, his employment and his veracity by wandering. He might tell them that he had a rich father, but no one would believe him. No one believes the backslider when he says that he is a Christian. When the prodigal came to himself, he came home. When the backslider comes to his senses he will come back to the house of God,

But if the backslider is sorry for his sins use *Jer. 3:22*.

22 Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the Lord our God. *Jer. 3.*

28 ¶ Come unto me, all *ye* that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. *Math. 11.*

5. HONEST DOUBTER.—Can not believe the unreasonable. Use *Isa. 55:8-9*.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, sayeth the Lord.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

These so-called honest doubters are usually trifling with God's word. In a meeting some years ago, three lawyers and a judge attended every night. They said to me, "We are honest doubters. We would like to be Christians, but do not believe in Christ." I said: "Do you believe there is a God?" "Oh, yes; we believe that, of course." "Is it then not probable that He is a prayer answering God?" "Yes, it is reasonable that He will hear the cries of His children." "Then will you, at this moment, kneel here all together and ask God to lead you to the light?" They hesitated. I said: "Now you admit God may answer prayer, and you say you want to be Christians. Now, sir, if you are honest

doubters you will honestly do all within your power to be brought into harmony with God. Will you kneel with me while we pray?" They refused. "Now you are lawyers. Would you, as judges, pass upon a case until you had heard the evidence? Jesus claims to be divine. The New Testament is the testimony of several good witnesses. How many of you have carefully weighed the evidence? If you have not done so, will you promise me now to read this evidence?" All of them admitted that they had not read the New Testament carefully. They would neither promise to pray nor to read carefully the evidence. I then plainly told them that they were not *honest* doubters. I heard nothing more about honest doubters from them. The trouble with these men was not their doubting, but their sins. *Most of the doubting has sin at the bottom.*

6. A MAN A SKEPTIC.—Meet the skeptic with God's word. If he tells you that the Gospel is all nonsense to him, say, "Yes, that is just what the Bible says." Let him then read *1 Cor. 1:18*.

18 For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.

"Perhaps the reason you do not obey God is your love of sin. Will you read *2 Thes. 2*?"

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Use *John* 7:17.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

If the objector rejects the Bible, then ask him if he will go wherever the right will lead him. If he will not promise to take his stand upon the right, he is only trifling. If he says he will stand by the right and follow wherever it leads him, ask him to begin reading the Gospels carefully, also asking God for light, and promising God, if there be a God, he will do whatever is made clear to him. In ninety-nine times out of a hundred he will give up his skepticism, if he does these things. -

7. WAITING FOR A CALL.—Ask these people who are waiting for a call, if they believe the Bible. If they say that they do, read *Luke* 14:17:

17 And sent his servant at supper time to say to them that they were bidden, Come; for all things are now ready.

Tell them that this is a divine call. When Peter said repent and be baptized, *Acts* 2:38.

that was a divine call. To every one who believes the Bible it is just as divine as if Peter stood here to-day.

Show them how God draws men.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. *John 6.*

The Gospel is more powerful than the personal presence of Jesus. When Jesus was here on earth the Jews cried crucify him. But then the Gospel was preached on the day of Pentecost, these same men cried out: "What must we do?" God has called all to repent. If you are lost, you and not God is responsible.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. *Luke 16.*

8. WHAT MUST I DO TO BE SAVED?—These persons are honest seekers and are easily reached if you can get them to read the Bible properly. The trouble with many of them is that they have been badly taught. They are waiting for feeling or signs. Show them that to become a Christian is a rational act. Let them carefully read the following passages:

1. Steps in obedience.

(a) Faith, how obtained.

17 So then faith *cometh* by hearing, and hearing by the word of God. *Romans 10.*

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. *Math. 28.*

(b) Repentance.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts 2.*

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent. *Acts 17.*

(c) Confess Christ.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. *Math. 10.*

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. *Acts 8.*

(d) Be baptized.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *Mark 16.*

Show those with whom you are working the simplicity of the Gospel. That faith comes by testimony. That repentance is not some mysterious thing. Read *Math. 21*:

28 ¶ But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

Show them that all the sinner has to do in order to repent is to surrender his will to God's will. A useful passage is 2 *Cor.* 7:10-11, *R. V.*:

10 For godly sorrow worketh repentance unto salvation, *a repentance* which bringeth no regret: but the sorrow of the world worketh death.

11 For behold, this selisame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter.

9. NOT NOW—I AM NOT READY.—Time enough yet. Press upon this class the importance of accepting Christ now. The lost world is populated with the victims of time enough yet. Read *Math.* 24: .

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Ask, "Are you ready to die? Are you prepared for the judgment? God tells you to get ready, you disobey Him if you do not. God not only tells you what to obey, but when. The *when* is as important as the *WHAT*. Be kind enough to read with me 2 *Cor.* 6:"

2 For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.

“I do not ask you, do you feel safe, but are you safe? Who expects the thunderbolt? Ninety per cent. of all who die, die unexpectedly. Delays are dangerous. Upon this winged moment eternity may depend as far as you are concerned. It is wicked to refuse to accept Him immediately. Read carefully the following warnings from God :”

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou fool*, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? *Luke 12.*

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. *Heb. 3.*

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin. *James 4.*

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. *James 4.*

1 Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Ecc. 12.*

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Math. 6.*

1 Boast not thyself of to-morrow; for thou knowest not what a day may bring forth. *Prov. 27.*

31 Cast away from you all your transgressions, whereby ye have transgressed; and make you **a** new

heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye. *Ez. 18.*

10. I AM NOT VERY BAD—I HAVE COMMITTED NO GREAT SIN.—To this class say: “But you have committed the greatest sin possible.” This statement may create some surprise. Then read *Math. 22:37–38*.

“If this is the greatest command, then what is the greatest sin?” He will in all probability reply, “Breaking the greatest command.” “Do you keep this command?” He will reply, “No.” “Of what are you then guilty?” Let this verse carry conviction to his heart.

Tell this class, that there are two capital crimes, murder and treason. Treason is rebellion against the government. Jesus has established a government, the church, and asks all men to obey the laws of this government. To refuse to do so is treason to Christ.

11. DO NOT LIKE THE PREACHER.

5 That your faith should not stand in the wisdom of men, but in the power of God. *I Cor. 2.* 5

Pay no attention to preachers. The preacher is only a little man, offering you the message. Accept the message.

12. THERE ARE SO MANY HYPOCRITES IN THE CHURCH.

12 So then every one of us shall give account of himself to God. *Rom. 14.* *Rom. 14-13*

Salvation is a personal matter. If you refuse to obey the Savior, you will have to spend eternity with hypocrites.

13. I AM AFRAID I AM NOT ONE OF THE ELECT.

4 Who will have all men to be saved, and to come unto the knowledge of the truth. *1 Tim. 2.*

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *2 Rev. 22.*

The elect are those who obey God. All Christians are elect. If you want to be one of the elect, be elected by obeying the Gospel.

14. I AM NOT CONCERNED ABOUT THE FUTURE.—Read *Heb. 9*:

27 And as it is appointed unto men once to die, but after this the judgment.

After time for reflection, ask the one with whom you are dealing if he is prepared for the judgment. He will likely tell you he is not. "Prepare to meet thy God."

15. DO NOT THINK IT NECESSARY TO CONFESS CHRIST.

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Rom. 10.*

God tells you to confess. That settles the matter. •

16. TOO GREAT A CROSS TO BE BAPTIZED.

16 And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. *Math. 2.*

Jesus came on foot sixty miles to be baptized. He hung on the cross six hours for you.

17. CAN NOT HOLD OUT.

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *1 Pet. 1.*

If the Christian does make mistakes he has an advocate, Jesus, who will keep him. He can now go to his father in prayer and be forgiven by him.

Jesus says:

20 Teaching them to observe all things whatsoever I

have commanded you: and, lo, I am with you alway, even unto the end of the world. *Math. 28.*

13 For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. *Isa. 41.*

18. CAN NOT GIVE UP ALL.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul? *Mark 8.*

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. *Luke 18.*

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Math. 16.*

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. *Math. 19.*

23 ¶ And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. *Luke 9.*

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple.

27 And whosoever doth not bear his cross, and come after me, can not be my disciple. *Luke 14.*

Christianity can not be made a secondary matter. It is worth everything or nothing. No price can be put upon it.

Let the Christian worker realize the wide reaching influence of his calling, stretching far beyond the stars, to breathless eternity. Appropriate the following promises.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Dan. 12.*

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. *James 5.*

Meet such excuses as "I can't give up my companions," "My business will not permit me to come," "My friends do not want me to come," similar to the above. The passages used in dealing with those who say "I CAN'T GIVE UP ALL FOR CHRIST" will apply to these classes. Some will tell you that they do not want to join during a revival. Show them that 75 per cent. of all who are in the churches come in during revivals. Ask all Christians in any audience to stand. Then tell all who came into the church during a revival to sit down. Seventy-five to eighty-five per cent. will sit down.

PART SECOND

THE VANTAGE GROUND OF TRUTH

CHAPTER I.

OUR PLEA.

Man, pendulum-like, swings from extreme to extreme. We see this tendency in the individual with his hobbies, and trace it in the masses with their ever-varying and unreliable public opinion. We behold this tendency in the rise and fall of religious bodies, in their onward sweep across the centuries. In religion we are likely to overlook the points of agreement in our anxiety to find wherein we differ. Most of the cardinal points of Christianity are held in common by religious bodies. In this sermon I desire to state what we believe as a people. I shall not attempt to discuss these points, but try and state clearly our distinctive peculiarities. We desire to be called Christians, and the church to which we belong to be known as the Church of Christ, or the Christian Church.

The following are some of our distinctive features:

DIVISION OF THE BIBLE.

We believe that the Old and the New Testaments are both the inspired word of God; but that the New Testament is the exclusive book of authority. Everything that is necessary for the unconverted to do in order to become a Christian, and everything that is necessary for the Christian to do in order to go to heaven, is found in the New Testament. The Jews were governed by the Law; we by the Gospel. There is no command binding upon us that is not found in the New Testament.

The old law was nailed to the cross. *Col.* 2:14. Our country was once governed by the articles of confederation, but the constitution supersedes these articles, and they now possess no binding force. There are laws now on the statute books of Illinois that are similar to some of the Colonial laws of Pennsylvania; but these laws are binding, not because they are found in the dead law of Pennsylvania, but because they are re-enacted into the new law of Illinois.

Commandments found in the Old Testament are now found in the New; but they are binding upon us, not because they are found in the Old, but because they are re-enacted in the New Covenant.

JESUS THE CHRIST.

We teach that Jesus is the Christ, the Son of God; that he is the Savior of the world. That to him *all* authority is given. He is our Lord, King, Savior, Advocate, Good Shepherd, the Light, the Truth, the Way. "Christ is all, and in all." *Col. 3:11*. The only test of Christian fellowship is faith in Jesus. He is our personal Savior.

NO HUMAN CREED.

We believe that all human creeds and confessions of faith are wrong and engender strife. All creeds have come out of controversy. We claim that the Bible *alone* is sufficient for our rule of faith and practice. If the creed contains more than is in the Bible, it contains too much; if it contains less than is in the Bible, it does not contain enough; if it contains just what is in the Bible, it is entirely unnecessary. We go to the Bible for our authority in church government, as well as to learn the plan of salvation. Whatever the Bible commands us to do, those things we do; what the Bible forbids, from those things we refrain; where the Bible is silent, freedom of opinion. To make a creed is to belittle the Bible. Hundreds of persons have subscribed their names to creeds which they never believed. We rejoice to-day to see the

human creeds falling. May God help us take the Bible as our guide.

THE CONFESSION.

The Divine confession is: "Jesus is the Christ, the Son of God." This is the confession of Christendom. We do not ask inquirer if he believes in the thirty-nine articles of faith, or the five points of Calvinism. Peter made this confession when he said: "Thou art the Christ, the Son of the Living God." *Math. 16:16*. Read, also, *Acts 8:36-38*, *Math. 10:32*, *Rom. 10:10*.

THE NAME.

We teach that the children of God should be known simply as Christians, and that the church should be called the Church of Christ. Christ said: "Upon this rock I will build my church." This church, not established when Christ spoke, was to be Christ's Church. When we use the phrase "of Christ" we have used a second-class element. We can change that second-class element to a first-class and say "Christian;" hence the "Church of Christ" and "Christian Church" are synonymous.

When I say, the Reformation of Luther, the thought is the same as if I had said the Lutheran Reformation. "The American Constitution" and the Constitution of Amer-

ica mean the same. The Church of Christ or Christian Church is the same in thought.

There is only one true church, and that is the Church of Christ. It is His church, and should be called the Church of Christ. The followers of Christ should be called Christians. Luke says: "The disciples were first called Christians at Antioch." Peter says: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf." 1 *Pet.* 4:16. The new version renders it "in this name." That is, glorify God in the name *Christian*. By obeying Christ one becomes simply a Christian. A few days ago Mr. Talmage immersed a man in the River Jordan. No denomination was responsible for it, and hence, the man did not belong to any denomination. He was a Christian. Peter makes salvation depend upon a name. *Acts.* 4:12. When men say there is nothing in a name, they do not mean it. Should a preacher baptize a candidate in the name of Paul, Luther or Calvin, it would not be valid baptism. Names are sacred. What would we think of a preacher who would baptize in the name of Beelzebub? There is something in a name. Christ is the Bridegroom. The church is the Bride. The Bride should wear the name of the Bridegroom.

A lady has no right to wear the name of

her betrothed until the marriage ceremony is performed. For her to attempt to live with him or wear his name before marriage would be very objectionable and sinful. But for her to refuse to wear his name after marriage would be an insult. No one has the right to wear the name Christian until he is married to Christ by complying to the forms of law. Equally certain is it, that it is an insult to Christ for us to wear any party name after we have complied with the terms of the Gospel. All party names are sinful. Hear Paul, *1 Cor.* 1:12-13. Hear Luther: "Do not call yourselves Lutherans, but call yourselves Christians." Hear Wesley: "I would to God all party names were forgotten." Hear Campbell: "Abandon all party names, and take the name Christian." We dishonor Christ when we accept the name Methodist, Campbellite, Lutheran, etc. We positively reject all party names. We desire to be called simply Christians. Not the only Christians, but Christians only.

THE CHURCH.

No one denies that God has founded a government upon earth called the "Kingdom of God," "Kingdom of Heaven," "Church of God," "Kingdom of God's Dear Son," or "The body of Christ." But when this kingdom was established is in debate. Some say

it was established before the foundation of the earth; others in the days of Abraham, still others in the days of John the Baptist. In the second chapter of Daniel, the prophet describes four universal kingdoms. The last of these was certainly the Roman Kingdom. Daniel says: "In the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed." Now, when Daniel spoke, the kingdom was not yet established. John came, crying: "Prepare, for the kingdom is at hand!" Not yet set up. Christ said: "Upon this rock I will build my church." The church was not yet founded. After Christ was buried, Luke tells us: "Joseph waited for the kingdom." It was not yet set up. Before His death Jesus taught but little about the kingdom. But the forty days between His death and ascension He explained to His apostles "the things pertaining to the kingdom of God;" that is, His future church. Just before His departure, His disciples said to Him: "Wilt Thou at this time again restore the kingdom of Israel?" The church was not yet organized. He gave the apostles the commission, and ascended to His Father. About ten days were spent in this glorious coronation. Jesus became king, and is now ready to rule His kingdom. On the day of Pentecost, the spirit came to guide the apostles into all truth, the first Gospel sermon was preached and the church found-

ed. Prior to this the church was spoken of as in the future. Now we hear of the church in existence. Immediately, *Acts 2:47*, the spirit speaks of the church in existence. Great fear came upon all the church. *Acts 5:11*.

BAPTISM.

We believe that a penitent believer is the only proper subject of baptism.

That baptism, coupled with faith and repentance, is for the purpose of admission of the person baptized into the church.

As to the action of baptism, we believe that the immersion of a penitent believer in water in the name of the Father, the Son and the Holy Spirit, is Christian baptism.

All Scriptural references point to immersion.

1. Jesus was baptized in Jordan. *Mark 1:9*.

2. After his baptism he came up out of the water. *Math. 3:16*.

3. John baptized in Enon because there was much water. *John 3:23*.

4. Baptism represents a birth. *John 3:5*.

5. It represents a burial, resurrection and a planting. *Rom. 6:4-5*.

6. The Evangelist Phillip and the candidate, the Eunuch, both went down into the water and came up out of it. Read *Acts 8:36-39*.

LORD'S SUPPER.

We meet on the first day of every week to break bread. In doing this we follow the example of the early church. *Acts 20:7.*

This communion was instituted by the Savior. *Luke 22.19-20.*

This communion is an individual matter. All Christians have a right to come to this communion, and a Christian has no right to say another Christian shall not eat. We are, therefore, opposed to close communion. *1 Cor. 10:16-21; 1 Cor. 11:22-29.*

CONVERSION.

We believe in a rational plan of salvation. Do what Jesus and the apostles commanded and you will be saved.

We are often asked: Do you believe in heart-religion? Certainly. If a man's religion is not of the heart it is not the religion of Christ. Yet, we do not believe in any mysticism. We believe in what the Bible calls heart-religion.

The Bible says that we think and reason within our hearts.

That is the intellect.

The Bible says we love and hate within our hearts.

That is the affections.

It says we purpose within our heart.

That is the will. So when a man is con-

verted he is completely changed, in intellect, affections and will.

Faith changes his way of thinking; repentance his will, and baptism his state, and all combined change his relation toward God, and make him a Christian. To many, conversion is some mystery that no one can understand. Conversion is simply a change. In grammar we speak of converting the subject and predicate, which means that we change their position. In logic we convert the terms and premises. If we say a man has been converted to prohibition, all understand us. But when we say he has been converted to Christ, many connect with that act the miraculous.

He who has honestly believed upon the Lord, repented of his sins, confessed Christ publicly, and been baptized, has put on Christ, and hence has been converted. No one needs wait for a voice from heaven, or a divine call. Jesus said, "Come unto me." That is a divine call. It is just as divine as if Jesus stood here to-day, or as if an angel spoke out of heaven. A son quarreled with his father, and went away from his father's house. Years passed, when the old father wrote: "My son, come home. I will give you the old mansion on the hill. Mother wants you to come. Inclosed find my check for \$150. I will make it possible for you to come." The son, who had become a drunken

wretch, was sitting in the shadow of a western hotel when the letter reached him. As he read the letter tears coursed down his cheeks. Said he: "Oh, I want to go home. I would like to see my father whom I love, but I do not know that he wants me to come. True, here is the money. He asks me to come, he has made it possible, and says come, but I can not trust his word. If I was sure he wanted me I would go. I will go and get my friends to petition to father to let me come, then I will write him a prayer asking him to let me come home." He goes to five men who write long petitions, then the son writes: "Father, I received your letter. You told me to come home, but I pray you to let me come." In a few days the letter reaches the father. His hand trembles as he breaks the seal. The first petition is from a stranger, the second and on to the fifth. Then he reads the letter from his son, and says: "Mother, our son is either insane or else he mocks our word. We told him to come, and now he writes that he does not know that we want him to come. He does not believe our word." To-day many persons instead of taking Jesus at his word and coming at once, are praying God to let them come. Others shout and agonize and quarrel with God because he does not send convicting power, when Jesus said, "Come, for all things

are now ready." If you believe him accept him at once.

THE HOLY SPIRIT.

We believe in the personality of the Holy Spirit. He is not an emotion, or sentiment, but a thinking intelligence. He can be grieved, rejected or resisted. He is the third person of the Trinity.

In conversion the Spirit operates through the word. He has told us what to do to be saved. God has ordained that the Gospel is the power of God unto salvation.

WE ARE RIGHT AND CAN NOT BE WRONG.

The denominations may be right, or they may be wrong; we are right and can not be wrong. It may be right or it may be wrong to make a human creed. We are right in taking the Bible as our rule of faith and practice. The creed says the Bible is the last appeal. We say it is the first and the only appeal. It may be right to wear a party name, it may be wrong. We are right in wearing the name of Christian. If we say to a Methodist brother, "You are not a Baptist, you are not an Advent, you are not a Congregationalist," to each of which he will pleasantly say, "No." But if we say, "You are not a Christian," he will quickly resent it. The name Christian is not in dispute. All wear it willingly.

If you have a doubt, *you*, and not *God*, are responsible for that doubt. Sprinkling may be right (for argument's sake), or it may be wrong. All admit immersion is valid baptism. We are right, and can not be wrong in practicing only immersion. If you doubt your baptism, you can remove that doubt by being immersed, for all accept immersion. Not long ago, while in California, an old lady demanded immersion. She had been sprinkled thirty years before. When she came up out of the water she said, "Now I *know* I am right." If you were baptized when you were an infant, your spirit does not testify to this act. You have only one witness, hence, the case is against you. Be on the safe side.

Our whole plea may be summed up in two sentences :

1. The union of all God's people upon the Bible.

2. A rational plan of salvation.

OUR STRENGTH.

The membership of the Christian Church is above 1,300,000 people. We have about 7,000 churches, 6,000 preachers, 40 universities and colleges, 30 church papers, 20 publishing houses, and over 100 missionaries, with foreign missions in India, China, Turkey, Japan and the West Indies. Our mem-

bership is rapidly increasing in England, Australia and Canada.

2. We have numbered in our ranks some of the clearest thinkers of the age, among whom may be mentioned Timothy Coop, of England, the great philanthropist; James A. Garfield, president of the United States; Judge Jerry S. Black, secretary of state; Walter Scott, Barton Stone, Alexander Campbell, and many governors and congressmen. In some states we have a larger adult membership than any other church.

No religious movement has increased so rapidly as the current reformation. The *New York Independent* in 1894 gave the per cent. of increase in four years of the religious societies. Here are the figures:

The Disciples of Christ, Christian

Church.....	35	per cent.
Catholics, 7 kinds.....	19	"
Congregationalists.....	13	"
Presbyterians, 12 kinds.....	11	"
Episcopalians.....	11	"
Methodists, 17 kinds.....	7	"
Lutherans, 18 kinds.....	6	"
Baptists, 13 kinds.....	2	"
Unitarians, less than.....	1	"

Universalists.....A great decrease.

Fifty years after Wesley started his movement he had 80,000 followers. In the same length of time we numbered 800,000 communicants. In other words we have increased

ten times faster than the Methodists. At the same rate of increase, by the time we are as old as the Methodist brethren, we will number 40,000,000 people. We firmly believe that within fifty years 40,000,000 people will wear no name but Christian and have no rule of faith and practice except the Bible. Creeds and confessions are falling and the Bible is rapidly becoming the book of authority.

CHAPTER II.

THE SABBATH AND THE LORD'S DAY.

Before discussing the Sabbath question directly, let me preface it with a few words upon "Rightly dividing the words of truth."

Paul admonished Timothy to rightly divide the word of truth. This is an important subject to-day. Nearly all the religious delusions, Adventism, Mormonism, Faith Cure and Christian Science, live because the Bible is not properly divided. Preachers seem not to see the difference between the law and the Gospel, and the authority of Moses and the authority of Jesus, the binding force of the Old Covenant and the New.

We often hear people say: "We think the whole Bible is binding upon us now." They do not believe what they say. They do not try to keep the following commands:

1. God commanded every male child to be circumcised. *Gen. 17:10-14.*

Do they circumcise their children?

2. God commanded the offering of sacrifices. *Lev. 23:19-20.*

3. God commanded the lands to rest every seven years. *Ex.* 23:10-11.

4. God commanded three feasts each year. *Ex.* 23:14-15.

5. God said not to eat swine. *Lev.* 11:7-8.

6. Do you wash one another's feet? Read *John* 13.

7. The holy kiss was enjoined. Do brothers kiss?

These laws were partly Jewish, partly custom, and not binding.

There are three dispensations in the Bible: The Patriarchal, Jewish and Christian. Under the Patriarchal, we have the family; under the Jewish, the state; under the Christian, the church. Under the Jewish, we have the law; under the Christian, the Gospel. What is true of one is not necessarily true of the other. That which would bless a Patriarch would condemn a Jew. That which was a righteous act for a Jew would be a sin for a Christian.

The Patriarch builded his own altar and offered his own sacrifice. But a Jew must let the priest offer the sacrifice. It would be wrong for him to offer it only through the priest.

It would be a sin for a Christian to offer a bloody sacrifice.

Some people say: "Can I not be saved like the thief on the cross?"

Certainly not. Jesus had not sealed his will when the thief cried for mercy. Jesus

was yet on earth, and had a right to dispose of his property as he pleased. All was his. He could say to the woman, "Thy sins be forgiven thee."

But when His will was sealed, the testator dead and the executors made known, the terms of the will, the only way to get the blessings of the will is to comply with its conditions. We no longer go back to the old will or covenant made with the Jews, but to the covenant made by Jesus. The old covenant has been made a dead will by the new will. Some people must blend covenants in order to get seventh-day Sabbath, infant membership, and infant baptism.

But the entire old covenant, Ten Commandments and all, gave way to the law of Christ.

The Jewish law was given to govern the Jews in their childhood period. The Gospel is higher law and supersedes the law. The Gospel is perfect. The Ten Commandments were defective. They did not condemn drunkenness, enjoin love or urge charity. Not one word of love in them. A man could lie in his bed seven days in the week, and be drunk all the time and not violate the Ten Commandments.

A man may keep the Ten Commandments perfectly and be lost.

THE SABBATH ESTABLISHED.

The first mention of the Sabbath is *Ex. 16: 23*. The race had then marched 2,500 years across the centuries. There is no evidence at all that any one ever kept the Sabbath prior to this time.

Sabbatarians tell us that it was established at creation. *Gen. 2:1-3*.

It is important to notice that there is no mention of the Sabbath here. *Gen. 3:20*, says Adam called his wife Eve because she was the mother of all the living. Yet she, at the time Adam spoke, was the mother of no one. Moses looking backward 2,500 years said Eve was the mother of all the living. If the mention of the seventh day had anything whatever to do with the Sabbath, Moses was simply taking a retrospective view.

The Sabbath was the seventh day of the week or Saturday.

8 Remember the Sabbath day, to keep it holy.

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. *Ex. 20*.

No work was to be done on the Sabbath.
Ex. 20:10.

13 Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you.

14 Ye shall keep the Sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh *is* the Sabbath of rest, holy to the Lord: whosoever doeth *any* work in the Sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed. *Exodus 31.*

The penalty of violation was death.

2 Six days shall work be done, but on the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the Sabbath day. *Ex. 35.*

To pick up sticks or build a fire was a violation.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the

camp, and stoned him with stones, and he died; as the Lord commanded Moses. *Numbers 15.*

The old covenant was the Ten Commandments.

12 And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard a voice.*

13 And he declared unto you his covenant, which he commanded you to perform, *even ten commandments*; and he wrote them upon two tables of stone. *Deut. 4.*

9 When I was gone up into the mount to receive the tables of stone, *even the tables of the covenant* which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water. *Deut. 9.*

27 And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. *Ex. 34.*

All other laws were enactments under this covenant, which was the supreme law of the land.

This old covenant was to be replaced by a new covenant.

31 ¶ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord:

33 But this *shall be* the covenant that I will make

with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. *Jer. 31.*

The old covenant, the Ten Commandments, with all enactments, "the laws of Moses," was abrogated, hence as such have no binding force.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace. *Rom. 6.*

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. *Rom. 7.*

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster. *Gal. 3.*

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath *days*:

17 Which are a shadow of things to come; but the body *is* of Christ. *Col. 2.*

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to

make in himself of twain one new man, *so* making peace; *Eph. 2.*

3 For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to Godward:

5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which *vail* is done away in Christ. *2 Cor. 3.*

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the

days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. *Heb. 8.*

The Sabbath was given to the Jew only, and was a sign between the Lord and Israel.

2 The Lord our God made a covenant with us in Horeb.

3 The Lord made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day. *Deut. 5.*

See *Ex. 34:27-28.*

29 See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day. *Ex. 16.*

See *Ex. 31:17.*

9 *There was* nothing in the ark save the two tables

of stone, which Moses put there at Horeb, when the Lord made *a covenant* with the children of Israel, when they came out of the land of Egypt.

21 And I have set there a place for the ark, wherein *is* the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt. *1 Kings 8.*

Our Sabbatarians try to make an argument out of the expressions, "perpetual Sabbath," "you shall keep it forever," etc. They tell us that this means that the Sabbath will always be binding. But this line of argument would perpetuate the whole Jewish law.

The law says: "Ye shall keep a feast to the Lord, forever." Do we keep the feasts?

The Jews were told to keep "A perpetual incense before the Lord." All these laws were perpetuated as long as the Jewish Dispensation continued, no longer. The slave was to serve his master *forever*, that is as long as he lived. The Advents tell us that if the Jewish law is annulled, and the Ten Commandments are done away, that it is not a sin to steal. It was wrong to steal before the Ten Commandments were given. It would be wrong to steal if the Ten Commandments had never been given. The giving of the law to Moses simply made these commands civil laws with penalties. Moses made adultery a crime. Jesus makes it a sin that will damn the soul. To our objectors let us say plainly: There is not one single command binding that is not found in the New Testa-

ment. Everything that is necessary for me to do in order to become a Christian and everything that I should do to get to heaven is clearly taught in the New Testament. My whole duty to God and man is found in the teaching of Jesus and the Apostles. Christ, not Moses, is our teacher. All the Ten Commandments save one are re-enacted in the new covenant from fifty times to three times, and are therefore binding. Reverence for God is enjoined fifty times, the condemnation of adultery twelve times, and idolatry three times. We place them here side by side.

THE TEN COMMANDMENTS OF
THE OLD TESTAMENT.

1. Thou shalt have no other Gods before me. *Ex. 20:3.*

2. Thou shalt not make unto thee any graven image; * * * thou shalt not bow down to them nor serve them. *Ex. 20:4-5.*

3. Thou shalt not take the name of the Lord thy God in vain. *Ex. 20:7.*

4. Remember the Sabbath day to keep it holy. *Ex. 20:8.*

5. Honor thy father and thy mother. *Ex. 20:12.*

6. Thou shalt not kill. *Ex. 20:13.*

THE TEN COMMANDMENTS OF
THE NEW TESTAMENT.

* 1. We preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth and the sea. *Acts 14:15.*

2. Little children keep yourselves from idols. *John 5:21.*

3. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath. *James 5:12.*

4. There is no command in all the New Testament to keep the seventh day after the resurrection.

5. Children, obey your parents in the Lord, for this is right. *Eph. 6:1.*

6. Thou shalt not kill. *Rom. 13:9.*

7. Thou shalt not commit adultery. *Ex. 20:14.*

8. Thou shalt not steal. *Ex. 20:15.*

9. Thou shalt not bear false witness. *Ex. 20:16.*

10. Thou shalt not covet. *Ex. 20:17.*

7. Neither fornicators nor idolaters nor adulterers * * * shall inherit the kingdom of God. 1 *Cor. 6:9-10.*

8. Steal no more. *Eph. 4:28.*

9. Lie not. *Col. 3:9.*

10. Covetousness, let it not be named among you. *Eph. 5:3.*

Authority for the new covenant.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. *Math. 28:18.*

If all authority is given to Jesus, Moses has no authority. He gave the Apostles authority to make law.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. *Math. 16.*

23 Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. *John 20.*

Any command given by the Apostles is therefore from Christ, and binding.

Reasons for the Lord's day.

1 In the end of the Sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. *Math. 28.*

1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them. *Luke 24.*

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching. *Heb. 10.*

1 Now concerning the collection for the saints, as I have given order to the churches of Gallatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. *1 Cor. 16.*

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. *Acts 20.*

In *Acts 2:1-5* we find that the Holy Spirit fell upon the Apostles, and the Christian Church was organized. Therefore, the following events took place on the first day of the week:

1. Jesus arose from the dead.
2. The descent of the Holy Spirit.
3. The establishment of the church.
4. The disciples met to break bread.
5. The early Christians met to take the collection.

With all these events crowded into the resurrection day, how could it become less than the great commemorative day of the church?

This first day of the week is the Lord's day, not a Sabbath day. It is a day to be celebrated, not to be kept. A day of service, not a day of idleness. A day when we labor for the Lord, not for ourselves. Secular work should give place to sacred work. By common consent this day has been called the

Lord's day. This is true in every period of the history of the church.

1. In 747 A. D. an English council said: "It is ordered that the Lord's day be celebrated with due veneration."

2. In 400 Augustine said! "The day known as the Lord's day is the first day of the week."

3. Eusebius, the father of history, in 324 calls the first day of the week Lord's day.

4. In 306, the Bishop of Alexandria wrote: "We celebrate the Lord's day as a day of joy, for on it he arose.

5. Cyprian, 250, says the first day of the week is the Lord's day.

6. Justin Martyr, 140, says: "Sunday is the day on which we hold our common assembly—the day on which Jesus arose from the dead."

7. John, 96, while on the isle of Patmos, said: "I was in the spirit on the Lord's day." *Rev. 1:10.*

Take notice. In all history the Lord's day never refers to the seventh day or Sabbath. The Bible, no divine writer, nor any writer, for the first three centuries, ever applied the word Sabbath to Sunday or first day. The Sabbath was and is Saturday or seventh day. To talk about a Sabbath service on Sunday is as contradictory as to speak of holding a Wednesday prayer-meeting on Thursday. They are two distinct days. It is false to

say that the Catholics *changed* the day; that Constantine made a law changing the Sabbath to the first day. Constantine simply made a state law, as all states have now, demanding the cessation of secular work on Sunday; nothing more. The Lord's day was the common name for the first day of the week, before Constantine was born. A Sunday-school is not a Sabbath-school. The Lord's day is a sacred day. We should celebrate it as a day of joy. Do not spend it either in idleness, business or social calling. Give it to the Lord's service. A boy saw seven sweet pears on a tree, and said to the farmer: "Can I have one of those pears?" The good farmer gave him six of the seven. The boy ran away without even a "thank you," and ate the six pears; then slipped back into the yard and *stole the last pear*. He was a mean boy, but no meaner than the Christian who steals the Lord's day by visiting and pleasure-seeking.

Col. 2:13-17 tells us that the Sabbath was nailed to the cross. When a Roman law was repealed, they ran a nail through it, hence it was a dead law, just as when a conductor punches a ticket, it is valueless. The Advents say the word *Sabbath* does not refer to the seventh day, but to feasts. *Sabbaton* is the form used in *Col. 11:16*. The fourth commandment says: "Keep the Sabbath," and uses the same form. See *Deut. 5:12*.

Acts 13:14 says: "Went into the Synagogue on the Sabbath day." Here the same form *Sabbaton* is used. This form, genitive plural, is often used for the seventh day, the Sabbath. The word Sabbath occurs sixty times in the New Testament. All admit that fifty-nine times reference is made to the Sabbath. It is foolish to make the exception in this one case.

That the Sabbath and the Ten Commandments, as a code of laws, are not binding upon us is the common verdict of the Bible scholars of all ages. Hear them:

1. Justin Martyr: "The law made on Horeb is old and belongs to the Jews. The Ten Commandments are abrogated." A. D. 140.

2. Tertullian, 200 A. D. "The Ten Commandments do not apply to Christians but to Jews."

3. Eusebius, 324. "We do not observe the Sabbath because such things do not belong to Christians. We meet on the Lord's day; not the Sabbath."

The first day of the week—Sunday—is never called Sabbath by any divine writer, nor by any writer in the early part of the Christian era. Sunday is not a Sabbath. It is the Lord's day.

4. John Bunyan: "The old Sabbath is done away. The Sabbath has gone to the grave with the Old Testament."

5. John Milton: "The Sabbath was

given to those whom God brought out of Egypt, and does not refer to Christians."

6. Martin Luther: "The Ten Commandments do not apply to Christians but only to Jews. In the New Testament Moses comes to an end and his laws lose their force."

7. Philip Schaff, the greatest of Presbyterians, says: "The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem."

8. Dr. Lee, a Methodist, says, in referring to *Col. 2*: "The Apostle refers to the seventh day Sabbath, and gives us to understand we are not bound to observe it."

9. Chancellor Everest, of Illinois University: "The Christian Church of the early centuries had no Sabbath. They commemorated the Lord's day."

10. Dr. Gill, a Baptist scholar of eminence, says: "The decalogue (Ten Commandments) is done away." Dr. Dobbs, another Baptist, quotes Gill as correct.

11. Calvin taught the same.

12. Dr. Lorimer, the greatest among Baptists, stated that we were not under the Jewish Code.

13. Prof. M. D. Canright, an ordained Baptist preacher, says: "The abolition of the Sinaic Covenant carries with it the abolition of the Sabbath, so that there is no trace of it this side of the grave of our Lord." Again he says: "The Ten Commandments

and the whole Jewish law are abolished, and the Sabbath is not binding upon Christians." Again he says: "The following devout men held that the Ten Commandments were abolished: Luther, Calvin, Milton, Baxter, Bunyan, Doddridge, Watts, Judson and Locke." Add to these Martyr, Tertullian, Schaff, Beecher, Campbell and Dr. Gill; and we have good company when we affirm that we are not under the Ten Commandments, but under Christ.

In the New Testament the duty to keep the Sabbath is never mentioned. The Apostles wrote twenty-one letters. Many of these letters were written to Gentiles who knew not the law. They never told any one to keep the Sabbath. They mention the Sabbath but once, and that was to show that it was done away, nailed to the cross. We commemorate the first day of the week as an expression of love. Love is the fulfillment of the law. If we were commanded to celebrate the Lord's day, the beauty and sweetness of the day would be destroyed. We do not need a command to celebrate the Fourth of July, It represents the birthday of the nation. If your father would command you to celebrate his birthday, there could be no joy in complying with the command. If we love the Lord we will celebrate his resurrection day.

CHAPTER III.

CHRISTIAN BAPTISM.

During the last century baptism in religion and tariff in politics have been the great subjects in controversy. In these discussions men strive to win victories for parties instead of triumphs for the truth. It is my purpose to state what we believe the Bible teaches on this subject.

THE IMPORTANCE OF THE SUBJECT

1. Jesus came all the way from Nazareth, about seventy miles, and demanded baptism of John. John hesitated. Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill *all righteousness*." Resisting no longer, John baptized him in Jordan. *Mark* 1:9.

When he came up out of the water, a voice from heaven said: "This is my beloved Son, in whom I am well pleased." *Matt.* 3:16, 17.

He went down into the water, Jesus the Son of Mary. He came up out of the water, the Christ, the recognized Son of God.

When we fulfill all righteousness, God will recognize us as his children.

In his life, Jesus illustrated what he taught. He taught us the meaning of love, humility, and suffering, by his loving and humble life. He tells us what immortality is, by conquering death. He shows us what baptism is, by going down into the water, and fulfilling all righteousness. After spending three years in the work of mercy, yonder on the mountain he took the last fond look at his beloved disciples, and said: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Jesus began his public life by submitting to baptism. He closed his public life by commanding his disciples to go and baptize all nations. The first and last public act of Jesus concerned *baptism*.

2. Jesus gave the great Commission. No one is authorized to preach only as he preaches under that Commission. Likewise no one has the authority to change or omit one word in it. If one part is left out, it destroys the Commission; destroy the Commission, and you kill Christianity.

The liberal Christians and Unitarians left baptism out of their religion, and now they claim Christ is not the Divine Savior of the world. Any church that ignores baptism ignores Christ.

3. God said: "In all places where I record my name, I will come unto thee and I will bless thee," *Ex. 20:24*.

God has stamped his holy name upon the ordinance of baptism.

We are baptized in the *Name of the Father*.

4. Jesus left only two positive commands : The *Lord's Supper*, to test the loyalty of the Christian ; *Baptism*, to test the loyalty of the unconverted. Dare we slight this institution established by Christ ? Christ left his apostles to execute his will. On the day of Pentecost those who were convinced that Jesus was the Christ asked, "What must we do ?" Peter, speaking under the influence of the Spirit, said : "Repent and be baptized."

The first command given to inquiring men, after the church was established, was, "Repent and be baptized." *Acts 2:38*.

TOO MUCH SHOULD NOT BE MADE OF BAPTISM.

The denominations made too much out of it. Now to the proof of this:

1. The Catholic Church makes baptism a saving ordinance without faith or repentance.

Bishop Kendrick, of Philadelphia, said:

"All of us are by nature children of wrath, being stained by sin. Baptism is the laver by which sin is washed away. It must then be applicable to infants." We say *no*. If an infant dies it goes to heaven. It needs no baptism. Bishops of the Catholic Church

have refused to have children, dying without baptism, buried in a Catholic grave-yard. They consider them polluted children. A Catholic in Crawfordsville, Ind., told me that if an infant died without baptism it would be lost.

To all these we say: "You make too much out of baptism."

2. The Episcopal Catechism reads:

Q. "How are we made members of the church?"

A. "By baptism."

Q. "Can forgiveness of sins be obtained out of the church?"

A. "No."

Q. "Does baptism cleanse from all sins committed before it?"

A. "Yes, as well as original sin."

Again, we say, "You make too much out of baptism." Baptism has nothing to do with cleansing us. The blood of Christ cleanses us from all sin.

3. The Presbyterian confession says:

(1) "Baptism is for the solemn admission of the party baptized into the church."

(2) "Out of the church there is no ordinary possibility of salvation."

(3) "Therefore, without *baptism*, there is no ordinary possibility of salvation."

This makes it impossible for any to be saved without baptism, infants as well as those who

have never heard the Gospel. The Confession says: "Baptism is a seal of the covenant of grace." Once more we say, *No*. Baptism is not a seal. We are sealed by the Holy Spirit. *Eph.* 4:30.

4. What do our Methodist brethren say?

Read doctrinal tracts, published by M. E. Conference, 1850. Page 251.

"If infants are guilty of original sin, then they are proper subjects of baptism. Original sin cleaves to every child of man, and thereby they are children of wrath and liable to eternal damnation." Good John Wesley taught the same, and in a milder form the same doctrine is found in the Discipline.

Read the prayer in Discipline in the baptism of infants.

To all these we say: You make baptism too prominent. Leave it where Christ and the apostles put it. Faith, repentance and baptism are joined together. If you ever become a Christian, you must believe, repent and be baptized.

WHAT IS CHRISTIAN BAPTISM?

Christ commanded his apostles to *baptize*. John baptized Jesus in Jordon. Philip baptized the Eunuch in water. What did Jesus mean when he said, "Go baptize"? Did he mean three things, or the one specific act? What did John and Philip do when they baptized people?

We get our word baptize from the Greek *baptizo*.

The word baptism is not in the Old Testament, but in the New Testament it occurs as follows: In Gospels fifty-one times, Acts twenty-three times, in Epistles fifteen times. With its derivations it occurs 126 times in the New Testament. Is it reasonable to suppose that Jesus and the apostles would use a word 126 times that means three *things, nothing or everything?*

Three Greek words.

Baptizo. Greek lexicographers, philosophers and historians, with one consent, render this word immerse, plunge or dip. Not one ever rendered it sprinkle. This word is used in the New Testament, and refers to Christian baptism.

Rantizo. With the same universal consent this word is rendered *sprinkle*. It never refers to baptism.

Cheo. This word is always translated *pour*. It is never used for baptism.

If sprinkling is baptism, Jesus would have used *rantizo*, not *baptizo*.

In this discussion we are not looking after *modes*: If sprinkling is a mode of baptism, *what is baptism?* This is not to be decided by opinion, but by testimony.

Let us hear the testimony of the scholars of the world:

(F-1)

COMMENTATORS AND TRANSLATORS.

1. John Calvin (Presbyterian): "The word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church."

2. Luther (Lutheran): "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

3. John Wesley (Methodist): "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion."

4. Wall (Episcopalian): "Immersion was in all probability the way in which our blessed Savior, and *for certain* the way by which the ancient Christians received their baptism."

5. Brenner (Catholic): "For thirteen hundred years was baptism an immersion of the person under water."

6. Macknight (Presbyterian): "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under the water."

7. Whitfield (Methodist): "It is certain that the word of our text, *Rom. 6:4*, alludes to the manner of baptizing by immersion."

8. Stourdza (a native Greek): "The verb 'baptize' has only one meaning. It signifies *to plunge*. Baptism and immersion are

identical. To say *baptism by sprinkling* is as if one would say immersion by sprinkling."

9. Jeremiah (Greek patriarch): "The ancients did not sprinkle the candidate, but immersed him."

10. St. Paul (a Christian): "We are buried with him by baptism."

11. Prof. Porson: "The Baptists have the advantage of us. Baptism signifies immersion."

12. Kitto's Encyclopedia: "The whole person was immersed in water."

13. Encyclopedia Americana: "Baptism, that is dipping or immersion."

14. Brande's Encyclopedia: "Baptism was originally administered by immersion."

15. London Quarterly Review: "There can be no doubt that the original form of baptism was a complete immersion in the deep baptismal waters. For four centuries no other form was known except in a monstrous case."

16. Smith's Dictionary: "*Baptism* means immersion."

17. Edinburgh Review: "*They tell me that it was unnecessary to prove that the word (baptizo) signifies to dip, that I might have commenced with this as a fixed point universally admitted.*"

18. The founder of the Presbyterian Church, John Calvin; the founder of the Lutheran Church, Martin Luther, and the founder of

the Methodist Church, John Wesley, bear testimony that immersion was the one baptism that Jesus ordained. In his work on the "Sacrament of Baptism," Luther says, "Baptism is a Greek word and should be translated immerse." "Baptism signifies two things, death and resurrection. When the minister dips the child into water, that signifies death; when he draws him out, that signifies life. I would wish that the baptized should be totally immersed, according to the meaning of the word." Luther's Primary Works, page 192. Translated by Wace and Bucheim, London, 1883. The same facts can be found in his complete works, Opera Omnia, seven volumes, published in Wittenberg. A complete discussion of this whole matter can be found in "Hand Book on Baptism," by Gospel Advocate Publishing Company, Nashville.

In 1889 Charles Wesley Bennett, a Methodist professor of theology in Evanston, Ill., published a book on Christian Archæology, edited by Bishop J. F. Hurst. Now this is from the highest authority in the M. E. Church. Hear him: "The customary mode was used by the apostles in baptism of the first converts. This was ordinarily by immersion." Listen to John Wesley: "Mary Welch, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England by im-

mersion.” See Journal, vol. 1, p. 20, Feb. 21, 1736. In Journal, vol. 1, p. 24, we get this history: “I was asked to baptize the child of Mr. Parker, second bailiff of Savannah (Ga.), but Mrs. Parker told me neither she nor Mr. P. would consent to have it dipped. I said if you certify that the child is weak, it will suffice to pour water upon it. She replied, ‘It is not weak, but it shall not be dipped.’ This argument I could not refute, and the child was baptized by another person.” This did not end the matter. On the 1st day of September, 1737, Mr. Wesley was tried by a jury of forty-four men, found guilty, and ordered to leave the county. The fifth charge against him was, that he had broken the laws of the land, “By refusing to baptize Mr. Parker’s child except by dipping.” A strange record. The father of Methodism found guilty for refusing to baptize a baby. The record of this trial can be found in the court proceedings of Georgia.

Historians state facts. Hear them:

CHURCH HISTORIANS.

19. Mosheim: “In this (the first) century, baptism was administered in convenient places, without the public assemblies, and by immersing the candidates wholly in water.” (Vol. 1, p. 87, *ed. Murdock*.) He testifies to the same for second and third century.

20. Neander: ‘Baptism was originally

administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration." (Hist. Chris. Ch., p. 197, *ed. Rose.*)

21. Smith: "The regular mode of baptism was by immersion, but it was administered by sprinkling or effusion to persons who lay sick or dying; and when performed in such cases it was called clinical baptism." (Student's Ecclesiastical History, p. 172.)

22. Brenner: "For thirteen hundred years baptism was administered by immersion. Sprinkling was disputed and even forbidden."

23. Philip Schaff (Presbyterian): "Immersion and not sprinkling was unquestionably the original form of baptism. This is shown by the Greek word '*baptizo*,' used to designate the rite, and from the baptism of John, which was performed in the Jordan, (*en*) *Matt.* 3:6, compare with 16; also *eis* to *Iordanen* [into the Jordan], *Mark* 1:9. Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 *Cor.* 10:2); with the flood (1 *Peter* 3:21); with a bath (*Eph.* 5:26; *Titus* 3:5); with a burial and resurrection (*Rom.* 6:4; *Col.* 2:12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also in the Græco-Russian churches), pouring and sprinkling being *substituted* only

in cases of urgent necessity, such as sickness and approaching death.”—*Hist. of Apostolic Church*, pp. 568, 569.

In a late publication (1885) he writes further on these “comparisons,” that they “are all in favor of immersion, as is fully admitted by the best scholars, Catholic and Protestant, English and German.”—*Teaching of the Twelve Apostles*, pp. 55, 56, note.

24. Dean Stanley (Episcopalian): “The Dean’s article ten years ago made a stir in the theological world. You will find the passage in the author’s ‘Christian Institutions,’ ” p. 17, *Harper’s edition*.

“We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed in the water. That practice is still, as we have seen, continued in Eastern churches. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. The rubric in the Public Baptism of Infants enjoins that, unless for special causes, they are to be dipped, not sprinkled. Edward the Sixth and Elizabeth were both immersed. But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practice of immersion, though peculiarly suitable to the southern and eastern countries for which it was designed, was not found reasonable in the countries of the North and West. Beginning in the thirteenth century, it has gradually driven the ancient usage out of the

whole of Europe. It followed, no doubt, the examples of the Apostles and of their Master. It has the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in the rare cases of death-beds or extreme necessity) as no baptism at all. Almost the first exception was the heretic Novation. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan and Robert Hall.

“It is the purpose of lexicographers to tell what words mean. The New Testament was written in Greek, and hence Greek lexicographers tell us what *baptizo* meant in the days of Christ.”

25. Liddell and Scott: “*Baptizo*, to dip in, or under water.”

26. Robinson (Presbyterian): “To immerse, to sink.”

27. Dr. Anthon: “The primary meaning of the word is *to dip* or immerse. Sprinkling and pouring are out of the question.”

28. Bagster: “To dip or immerse.”

29. Greenfield: “To immerse, submerge, sink.”

30. Scapula (1579): “To dip or immerse; to cleanse.”

HEAR CRITICS OF DIFFERENT CENTURIES.

31. Barnabas, 95 A. D.: “We go down into the water full of pollutions, but come up again, bringing forth fruit.”

32. Justin Martyr, 140 A. D.: “Then we bring them to some place where there is water; there they are washed in water.”

Tertullian, 204: "There is no difference between them whom John dipped in Jordan and them whom Peter dipped *in the Tiber*."

33. Gregory, 360: "We are buried with Christ by baptism."

34. Ambrose, 375: "Thou wast asked, *Dost thou believe?* Thou sayest, *I do*, and was immersed."

35. Stephen II, 753: "Pouring or sprinkling is only admitted in cases of necessity." (In case of sickness.)

36. Common Prayer Book of Edward VI, 1540: "The priest dips it (the candidate) in water."

37. Stephanus, 1572: "*Baptizo*, to immerse."

38. Dean Stanley, 1880: "The universal practice of the church for thirteen centuries was immersion."

39. Schaff, 1885. "Baptism is to immerse in water." If space would permit, we could quote many Greek dictionaries testifying that *baptizo* means immerse. There is not one Greek lexicon in Europe or America that defines *baptizo*, to sprinkle. All do define it to dip or immerse. Also, we have examined the word in the classic Greek, and it always means "dip or immerse." Josephus also used the word with the same meaning. When Peter said, "Repent, and be baptized," the dwellers from thirteen nations heard him. He used language that they understood, for

he had the miraculous gift of tongues (languages). What did these people understand by "be baptized"? They heard Peter speak in their own tongue. Watch, then, and see what they do. In seven centuries eight of the nations here represented had the Bible in their own language, and the word in their language for *baptizo* meant dip or immerse. Out of thirty-six ancient translators, not one ever renders *baptizo*, *sprinkle*. No Greek scholar in any century ever translated *baptizo*, *sprinkle*.

GREEK CHURCH.

The Greek needed no translator. He knew the meaning of the word. There are to-day 85,000,000 in the Greek church. From the days of the Apostles to the present Greeks have been immersed. *Millions of them have been immersed*. This is not the voice of millions of men, but of *millions of Greeks*, who know their own language.

THE MAJORITY.

Some are anxious to make the comparison of majorities. They tell us that the majority practice sprinkling. Let us see. All (with the exception of a few sick) practiced immersion for thirteen centuries. The entire Greek or eastern half of the church always practiced immersion. In churches that practice sprinkling many of the candidates are immersed.

The Methodists have a membership of about 4,000,000. The Baptists (under all names) have about the same. The Greeks 85,000,000, all immersed. There are only a few outside of the Catholic Church who have not been immersed.

About *seven* persons have been immersed to every *one* that has been sprinkled.

Immersion is not in doubt. All accept immersion as Christian baptism. When one is immersed he never demands sprinkling. Thousands upon thousands who have been sprinkled demand immersion.

There is safe ground. If you doubt your baptism, you, and not God, are responsible for your doubt.

A few years ago, while immersing a number of persons in California, an old lady came up and said: "Will you immerse me?" We took her confession, and as she came up out of the water she said, so that all of us heard her: "Now I know I am right, but I have been doubting my baptism for forty years." She had been sprinkled.

Argument from the New Testament.

1. John baptized in Jordan.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. *Mark 1.*

2. Jesus was baptized in Jordan and after baptism came up out of the water.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased. *Mark 1.*

3. Much water is required.

23 And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. *John 3.*

4. Philip and the Eunuch went down into the water and came up out of the water.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. *Acts 8.*

5. Baptism represents a birth.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he can not enter into the kingdom of God. *John 3.*

6. Baptism represents a burial.

12 Buried with him in baptism, wherein also ye are

risen with *him* through the faith of the operation of God, who hath raised him from the dead. *Col. 2.*

7. It represents a resurrection.

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. *Rom. 6.*

8. It represents a planting.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: *Rom. 6.*

9. The body is washed.

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb. 10.*

Let us now see what *Baptism* requires; also, what immersion requires, and last, what sprinkling requires.

Baptism requires:

1. Water.—*Acts 8:36. Acts 10:47.*
2. Much water.—*John 3:23.*
3. Going to the water.—*Acts 8:36. Mark 1:9.*
4. Going down into the water.—*Acts 8:38.*
5. Coming up out of the water.—*Matthew 3:16. Acts 8:39.*
6. Form of birth.—*John 3:5.*
7. Form of burial.—*Col. 2:12.*

8. Form of resurrection.—*Romans* 6:4.

9. Form of planting (covered up).—*Romans* 6:5.

10. Washing of the body.—*Hebrews* 10:22.

Baptism requires these ten things. Put in parallel columns immersion and sprinkling, and see which fills the requirements:

IMMERSION.

1. Water. Yes.
2. Much water. Yes.
3. Going to water. Yes.
4. Going into water. Yes.
5. Coming out of water. Yes.
6. Form of birth. Yes.
7. Form of burial. Yes.
8. Form of resurrection. Yes.
9. Form of planting. Yes.
10. Body washed. Yes.

SPRINKLING.

1. Water. Yes.
2. Much water. No, few drops only.
3. Going to water. No; water brought.
4. Going into water. No.
5. Coming out of water. No.
6. Form of birth. No.
7. Form of burial. No.
8. Form of resurrection. No.
9. Form of planting. No.
10. Body washed. No, forehead wet.

F-1.
Sprinkling

Immersion fulfills the ten requirements. Sprinkling fails in nine points; hence is not Scriptural baptism.

We have given you the testimony of forty lexicographers, besides encyclopedias and histories. Forty of the best witnesses, who have lived from the days of the Savior to the present time, give unfaltering testimony *in favor* of immersion and *against* sprinkling. The testimony is so strong against sprinkling that if life and death depended upon the evidence

of the witnesses, it is so great that any jury would bring in a verdict of *guilty*.

There is no crossing of evidence. All agreed that immersion was the apostolic baptism.

Some may ask, "When, where and by whom was the change made from immersion to *sprinkling*?" The answer to these questions may be found in the Edinburgh encyclopedia. (Article Baptism.)

1. "The first law for sprinkling was obtained in the following manner: Pope Stephen II, being driven from home by Adolphus, King of the Lombards, in 753 A. D., fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there, the Monks of Cressy, in Brittainy, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would. But though the truth of the fact be allowed (which, however, some Catholics deny), yet pouring or sprinkling was admitted only in *cases of necessity*. It was not till the year 1311 that the legislature, in council held at Ravenna, declared immersion or sprinkling to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the reformation (about the middle of the sixteenth century). From Scotland it made its way into England in the reign of Elizabeth, but was not authorized in the established church."

2. Rev. O'Reilly, Bishop of the Catholic Church, said that the Catholic Church changed the ordinance.

3. Dean Stanley says: "The ancient mode of baptism was immersion. The church changed the ordinance."

4. Henry Ward Beecher says: "When

an ordinance becomes irksome, the church can change it."

5. John Calvin claimed that the church had the right to change the ordinance from immersion to sprinkling.

6. Hear the Catholic Bishop. Examine Am. Enc., Vol. XIV, p. 396, first column: "The chief practices on which changes have taken place are the manner of administering baptism and the Eucharist. *The solemn mode of baptism was originally by immersion.* The Church claims the right to regulate, at her just discretion, the manner of administering the sacraments."

Here we find the answer. The Pope of Rome, claiming infallibility, claimed the right to change the ordinance, and *did change it*. No church ever practiced anything but immersion, unless it came out of the Catholic Church, where it learned its lesson. Choose you which you will serve, God or man.

The leading evangelists have been immersed.

B. Fay Mills was immersed at Northfield, by a Baptist preacher; N. H. Harraman, the Boston revivalist, was immersed; Major Whittle was immersed; Munhall, co-worker with Moody, was immersed; Henry Farley, the English evangelist, was immersed; Yatman, the great Y. M. C. A. revivalist, was immersed. Why were these great

men immersed? They answer. In giving Bible readings in their meetings they were convinced that Jesus was immersed, and to be loyal to him, they must go where he goes.

Dr. Arthur T. Pierson, of world-wide missionary fame, the editor of the *Missionary Review*, a Presbyterian divine, was immersed not long ago by the brother of Charles Spurgeon.

SUBJECT OF BAPTISM.

Penitent believers are proper subjects of baptism. Jesus said: "He that *believeth* and is baptized shall be saved." Peter said: "Repent and be baptized." Baptism without faith is of no avail. One might be baptized a thousand times without faith and repentance and it would be mockery. You sprinkle, pour or immerse a man who does not believe, and he has not scripturally been baptized. We may take a dollar and dip it in water; it is immersed, but not scripturally baptized. If we pour water on it or sprinkle water on it, it is not scripturally baptized. Why? Because there is something wrong with the dollar. Sprinkle it, pour it or immerse it, and it is not baptized. It can not believe or repent, hence can not be baptized scripturally. Yet it is as much a subject of baptism as an infant. The infant does not believe, hence, can not be scripturally baptized. Reader, if you were sprinkled before you

were old enough to believe, be assured you have not received Christian baptism.

To become a Christian is a voluntary act. We must come into the church knowing the Lord. *Jer.* 31:31-34, *Heb.* 8:11. The Jew came into the Jewish kingdom by birth, not knowing the Lord. We enter the kingdom of Christ from choice. We can not enter till we choose. The infant does not know the Lord, can not choose, and can not enter the church.

DESIGN OF BAPTISM.

Baptism, coupled with faith and repentance, is for the remission of past sins. All will admit the following proposition: He who believes that Jesus is the Christ the Son of God, repents of his sins, confesses Christ, is baptized in the name of the Father, and of the Son, and of the Holy Spirit, and lives a pure life, will be saved. This will save every man. This is sufficient. Let us preach it without any mystery.

In giving the Commission, Christ said:

“He that believeth and is baptized shall be saved.” Dare any one say, “He that believeth and is not baptized shall be saved”?

Jesus told the truth when he said it takes both faith and baptism to save a man.

He who says, “We are saved by faith only,” contradicts Christ.

The objector says: “Jesus said, *‘He that*

believeth not shall be damned; ' hence, all depends upon belief. "

True, damnation depends upon one thing, lack of faith. Salvation depends upon *two* things, belief and baptism. One thing *unbelief*, will damn a man, but it takes two things to save him. When a man disbelieves God's word, he calls God a liar. When a man makes God a liar, that is sufficient sin to damn him.

Peter said: " Repent and be baptized in the name of Jesus Christ *for the remission of sins.* " *Acts 2:38.*

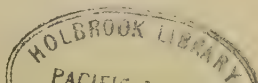
Now can language be plainer than this? Christ said, *belief* and *baptism* would save a man.

Peter says, repentance and baptism are for the *remission of sins.*

These two passages prove the point without further argument.

Many other Scriptures could be brought to sustain this point, but to deny that repentance and baptism, both of them, not one, are for the remission of sins, is to deny the words of the Spirit.

On the day of Pentecost they cried: " Men and brethren, what must we do? " The answer was quickly given: " Repent and be baptized for the remission of sins. " If Peter did not mean that baptism was necessary to forgiveness of sins, then he deceived them and did not answer their question.



To make this claim is to accuse the Spirit of deception. Christ said: "Except a man be born of water and of the Spirit he can not enter the kingdom of heaven." If Christ says you *can not* enter the kingdom without you are born of water, how *can* you?

To be born of water is Christian baptism. We are baptized into Christ. *Gal. 3:27*. To be in Christ is to be in his body, the church.

Peter says baptism saves us. *1 Pet. 3:21*.

Let us now hear Paul, *Eph. 4:4-6*: "There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father." In this outline of Christian doctrine, there are seven units. Are these seven units of belief essential to salvation or not? Has the Apostle been laying down non-essentials among essentials?

1. One Body, the Church, that is essential. *Col. 1:18*.

2. One Spirit, essential to salvation.

3. One Hope, essential. "We are saved by hope. *Rom. 8:24*.

4. One Lord, essential. *Acts 4:12*.

5. One Faith, for without faith it is impossible to please God.

6. One Baptism, one, for baptism saves us. *1 Peter 3:21*.

7. One Father, essential; for it is God that justifieth.

How can you account for the fact that the Apostles, in giving articles of faith, should lay

down six essentials and one non-essential among them?

The only way you can account for this is, men want baptism to be a non-essential. No; there is not one non-essential among the seven. Yet you hear preachers call baptism a "pitiful ceremony," or a "non-essential." The name of God is stamped upon the institution of baptism. We are baptized in the name of the Father. God said: "In all places where I record my name I will come and bless thee." *Ex.* 20:24.

"He who despises an ordinance of God, despises the God of the ordinance." The great God of the heavens is under the blessed necessity of making laws for the government of all who have lived upon earth, who now live upon earth, and who will dwell here to the end of time. Then look upward, see stars and suns rising up before you. Borrow the telescope of the astronomer, and look beyond, and behold new worlds coming into view. After all this, look at yourself, and see who you are that you should call God's law "a poor, pitiful ceremony." Can it be possible that the God who rides upon the storm, who whirls the planets through space, who made the heavens and stretched them out like a curtain, who laid the foundation of the earth, who weighs the mountains, and holds the hills in balances; "who gathers the winds in his fist," and picks up the isles as

a little thing; who walks upon the wings of the wind! can it be possible that such a being who should stoop to stamp his holy name upon the ordinance of baptism, will look with any degree of allowance upon haughty man, who calls it "a poor, pitiful ceremony, a mere form, or a non-essential"?

We shudder for the presumptuous man who thus hates God's ordinance, and despises the God of the ordinance.

We beseech you, stand in awe and fear, and tremble. "Be not deceived. God is not mocked."

CHAPTER IV.

BAPTISM NEGATIVELY CONSIDERED.

In this chapter it is our purpose to notice some of the common objections to immersion.

THE BAPTISM MENTIONED IN MARK 7.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

Those who oppose immersion have tried hard to make something out of this passage, but the case is all against them. There are three points here.

1. The Jews washed their hands before meals.

2. When they had been in the market, where, according to their traditions, they may have been defiled, they bathed themselves before they ate. Here *baptizo* is used and means a complete ablution. Meyer, a German Lutheran, says: “ *The case is not the washing of*

hands, but immersion, which the word in classic Greek and in the New Testament everywhere denotes. Having come from the market, where they have contracted pollution, they eat not without having first bathed." Meyer, Com. on Mark.

In the revised version in the margin we find: "Some ancient authorities read *sprinkle themselves*."

3. The next objection is that tables could not be immersed, and as *baptizo* is used here it, therefore, does not always mean immerse. Many authorities, including Tischendorf, Westcott and Holt, omit tables. "A table, in the east," says Jahn, "is a piece of round leather spread upon the floor." Certainly it would be the proper thing to do, to dip such a table into the water.

But the objector says: "*The Greek word Klinon means couches or beds.*" Then these objectors go on ridiculing the idea that a man would take a great feather bed, straw tick, pillows and quilts and plunge them into water! Did this critic ever think that when he was laughing about how foolish it would be to baptize beds, that he was laughing at the Savior. Jesus says, "Take up thy bed and walk." The bed was only a quilt or mat. Sleeping often on the ground, these beds would need repeated washing.

THE THREE THOUSAND.

In *Acts 2:38*, Peter told those who cried out: "Men and brethren what must we do?" to repent and be baptized. In verse 41 we read:

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. *Acts 2:41*.

The objectors to immersion consider this verse a great rallying place. They tell us that the three thousand could not be immersed in one day; that it would have taken Peter several days to immerse them; that there was not water enough to immerse them, and that if there had been sufficient water, the Jews would not have permitted the Apostles to use the pools. To all of which we say:

1. The Bible does not say that all were immersed that day. Many of them may have been baptized before this day. John baptized scores. The disciples of Jesus baptized many. *John 4:2*.

2. The Bible does not say that Peter baptized them. The twelve were there. In all probability the 70 who were sent out to preach were there. This will give us 82 authorized to baptize. If the twelve did the baptizing they would have to baptize 250 each. They had 6 hours in which to do it, from noon to six, or, 9 hours from the time Peter began to preach. If the 82 did the baptizing they would have only a fraction over 36 to

each preacher, and all 3,000 could have been immersed in 36 minutes. Still more. When a man was baptized he became a priest, the highest position allotted to Christians; hence, every one who was immersed had a right to baptize others. In one hour, 100,000 people could have been baptized.

3. Geikie says, "In Jerusalem and vicinity there were eleven large pools." Josephus says, the pool of Solomon was great enough for the largest of ships to sail upon. The water to supply the city was brought by aqueducts for forty miles. Prof. McGarvey, who visited these pools, says that one of the pools covered three acres.

4. To the objection that the Disciples could not have used the pools. The forty seventh verse of this chapter says, they were in great favor with all the people. It is a matter of history that thousands have been immersed in a day. On the 16th of April, 404 A. D., Chrysostom baptized 3,000 in Constantinople. He tells us that this was done by immersion. St. Patrick baptized *many* thousand in one day, and he tells us they were baptized in a fountain. Whether he baptized all or his disciples helped him is not told.

BAPTISM OF THE EUNUCH.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. *Acts 8.*

In order to break the force of this passage some claim that *into* means near by, or at the edge of the water. But it not only says that they went into the water, but also that they came up out of the water.

A Baptist preacher, who was much of a wit, heard a preacher labor hard to show that *into* meant *at* or *near by*. The next day the old preacher saw the young divine standing close to a saloon. In a few moments he met one of the members of his church and said: "I saw your preacher go into the saloon and come out of it." The news spread like autumnal fires. It was the talk of the streets. The young divine in anger said to the old Baptist preacher: "You have lied I was not in the saloon." "Were you not near by the saloon?" replied the old man. "Yes, but I did not go into it." "Well, you preached yesterday that *into* meant *near by*." This was a just rebuke.

We are told that there was no water on this road. But the Spirit of God says there was water, that they went into it, and came out of it. The traveler also tells us that in certain seasons of the year there are several streams of water on this journey. The Bible tells us that they *went on their way*, per-

haps many miles. In a mountain country you can not travel far without finding pools of water. Jerome, in his day, tells us that twenty miles south of Jerusalem was a fountain, and that the water ran out into the river Eschol.

PAUL'S BAPTISM.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Acts 22.*

Capital is made out of this, that Paul arose and was baptized where he was. If sprinkling is baptism they could have sprinkled water on him as he lay there. But immersion is baptism, and he could not be baptized until he arose and went to the water.

THE BAPTISM OF THE JAILER.

The baptism of the jailer seems to give comfort to some who wish to set aside Christian baptism. Let us read the history:

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all in his house. *Acts 16.*

Often we hear it said that the jailer was baptized in the jail, therefore it could not be immersion. Read carefully. In the 29th verse the jailer came into the jail where Paul and Silas were. In the 30th verse we learn they were *brought out* of the jail. The 32d verse tells us that they preached to all that were in his house. In the 33d verse we learn that he *took them*, and they were baptized. After baptism he *brought them into* his house. From this history it is evident Paul was brought out of the prison and taken into the house. After the preaching he took them somewhere (the river was near), and baptized them, then brought them back into his house. It is certain that the baptizing took place out of the jail.

PAUL NOT SENT TO BAPTIZE.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. *1 Cor. 1.*

Paul's chief work was to preach. Others could do the baptizing, but he was sent to preach.

Dr. Barnes says: "To baptize was not his main business, though he had a commission in common with others to administer the ordinance, and occasionally did so."

Paul tells us in verse 15 why he did not baptize more of them, "*Lest any should say that I had baptized in my own name.*"

In no sense did he speak lightly of this sacred institution. He did baptize some of them. He said he did not baptize *any of you*, meaning the Corinthians, except the ones named above. Seeing that dissensions and discord were among them, and some were claiming to be of Paul and some of Apollos, the peace-making Apostle did not do the baptizing, for fear these weak people would give all the glory to Paul, and become worshipers of men instead of servants of God.

BAPTIZED UNTO MOSES.

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under *a* the cloud, and all passed through *b* the sea;

2 And were all baptized unto Moses in the cloud and in the sea. *1 Cor. 10.*

Of this passage Dean Alford says: "They passed under both (the cloud and the sea) as

the baptized passes under the water." That this is figurative language no one denies. Going down into the sea, and coming up out of the same while covered with the cloud, figuratively represents the descending of the person to be baptized into the water and the coming out of it.

BAPTISM OF SUFFERING.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. *Math. 20.*

Again, this is figurative. Our critics say it can not mean an immersion. *Baptizo* has a figurative use that means to *overwhelm* or plunge. We say a man is overwhelmed or immersed in business, or overwhelmed in grief.

Bishop Doddridge says: "To be plunged and overwhelmed in distress."

The awful sufferings of Jesus certainly can not be called a *little sprinkling* of suffering. Such language would be an insult to the Master.

DOCTRINE OF BAPTISMS.

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. *Heb. 6.*

This is a much disputed passage. The difficulty largely comes from misunderstanding the Apostle. Paul was writing about two dispensations, and to a people, the Jews, who were passing out of one dispensation, the Mosaic, into the other, the Christian. They were making very slow progress in Christian perfection.

Macknight says: "I think *the doctrine of Christ* means the doctrine of Christ contained in the writings of Moses and the prophets." Repentance was taught by Moses and the prophets. It is called repentance from dead works. The law could not make perfect or give life. Again Macknight says: "The Apostle mentions *faith in God* rather than faith in Christ, because it was more directly enjoined. This is plain from our Lord's saying, *ye believe in God, believe also in me.*"

In reference to the doctrine of baptisms and the laying on of hands, he says: "In the Levitical ritual baptisms or immersions of the body in water were enjoined. *The laying on of hands* refers to the laying of the

offerer's hands on the head of the sin-offering in token that he laid his sins on the animal." Notes on *Heb.*

Professor Davidson, Presbyterian, Edinburgh, says: "The plural baptisms refers to various Jewish washings." The American committee of revised version prefers *washings* to *baptisms*. Let us sum up:

1. The doctrine of Christ refers to the doctrines pointing to Christ, the Christian dispensation, contained in the writings of Moses and the prophets.

2. Repentance from dead works refers to the repentance enjoined by Moses.

3. Faith in God was the faith in Jehovah, common to all Jews.

4. Baptisms refers to the various Jewish washing.

5. Laying on of hands refers to the custom of the offerer of the sacrifice laying his hands on the head of the animal.

Paul commands them to pass out of these Jewish ceremonies, to believe not only upon God, Jehovah, but also upon Christ, upon whom we lay our sins, to leave the law behind and embrace the Gospel.

Life and perfection are not to be found in the dead law, but in the blessed Gospel.

Under the Jewish dispensation there were many baptisms, washings; under the Christian, there is but one baptism. The Jew believes in God, the Christian's faith is multi-

plied both in God the Father and Jesus the Son.

BODIES WASHED.

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb. 10.*

Philip Doddridge, Congregationalist, writes upon the passages: "The water of purification was to be sprinkled on the Israelites to cleanse them from pollutions. Our hearts are thus sprinkled by the purifying blood of Jesus, as well as our bodies in baptism washed with pure water, intending to represent our cleansing from sin."

The meaning of the Apostle is certainly plain. Our hearts are cleansed by the blood of Christ and our bodies in baptism are washed in water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. *1 Pet. 3.*

Of this quotation, William Burkitt, of the Church of England, says:

"As all that were without the ark perished, and all within the ark were saved; so all that are engrafted into church by faith, whereof baptism is a seal, are saved, while the unbelieving and unbaptized perish.

Baptism is a means of spiritual salvation *now*, as the ark was of Noah's and his family's temporal salvation then; a like figure whereunto baptism now saves us."

MANY NATIONS.

15 So shall he sprinkle many nations; the kings shall shut their mouths at him; for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider. *Isa.* 52.

Some have tried to make this passage refer to baptism. It is important to notice that this prophecy was uttered 700 years before Christian baptism was instituted; that it referred to a nation and not to an individual, hence has no bearing whatever upon the subject of baptism. The dictionaries define this Hebrew word, *to leap*, to exult, to leap for joy, and when it refers to liquid, *to be sprinkled*. It refers here to a nation, not liquid, hence it must have one of the first meanings. Scholars translate this sentence: "*So shall he exult many nations.*" Dr. Brents translates it, "Many nations shall rejoice at his coming." Dr. Barnes, a Presbyterian, "It may be remarked that whatever the above sense is assigned, it furnishes *no argument for sprinkling in baptism*. It refers to the fact of his purifying or cleansing of the nation, and not to Christian baptism, nor should it be used as an argument in reference to the mode in which that should be administered."

F-1-S
SPRINK

DISCUSSION OF EZEKIEL 36.

22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you.

This passage has no reference to Christian baptism for the following reasons:

1. It refers to the Jewish nation, Israel, for by the 22d and 24th verses we see that the subject was the nation, Israel.

2. This prophecy was to be fulfilled when they returned from captivity, about 600 years before baptism was established. It was fulfilled when the Jews left Babylon.

3. *To be cleansed from their defilement with heathen nations* they would have to be sprinkled with the waters of purification, the water of cleansing. We read how this was done in the 19th of *Num.* It is called the water of separation, "it is a purification for sin." See *Num.* 19:9. Read this entire chapter and see of what this cleansing water consisted. The ashes of a red heifer mixed with water was sprinkled upon an unclean person to cleans

him from impurities. This by an easy figure, the prophet calls "*clean water*," the water of cleansing. Mere water was never commanded to be sprinkled upon any person for any purpose whatever. Baptism does not cleanse us. We are cleansed by the blood of Christ. It is strange that those who try to press this passage so as to make it refer to baptism claim that baptism is a non-essential. Yet, if this refers to baptism, baptism cleanses us. But nowhere is baptism represented as cleansing. Let those persons who use this as an argument on baptism harmonize their teachings. If it refers to baptism, then baptism cleanses us from filthiness and idolatry, that is from our sins. If baptism does not cleanse us, then this passage refers to the ceremonial cleansing under the Jewish laws, while we are represented to be cleansed by the blood of Christ, not by baptism.

WHY THE WORD IMMERSE IS NOT IN THE BIBLE.

It may be interesting to learn why the word immerse is not in the Bible. Let history tell. When King James called his wise men to translate the Bible, which work was completed in 1611, the king gave them fourteen rules to govern them in their work.

Two of the rules I will quote:

(1) "Old ecclesiastical words must be kept, as, the word church must not be translated congregation, etc.

(F-1)-E

(2) "The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit."

At this very time the "new doctrine of Calvin," viz., sprinkling, was being sharply discussed. Many of the Bishops were in favor of abolishing immersion, which, at that time, was enforced by the law of England, and substituting sprinkling in its stead.

The proud and unscrupulous bigots used every means to bring about the change, even going before parliament and preaching on the subject, affirming that the "devil of immersion ought to be legislated out of the realm, it was so troublesome." When they came to the word *baptizo* they did not translate it, they simply dropped the Greek letter *omega* at the end of the word, and added the English letter *e*.

They were unjust and inconsistent, for in the Old Testament they found the word *baptizo*, (2 *Kings* 5:14, *Job* 9:31) and translated it dip. Where the word did not refer to baptism they translated it. Where it related to baptism they simply transferred it. But when these very men come to define the word *baptizo*, they define it dip, or immerse, never sprinkle. (We are indebted to L. C. Wilson's book on Sprinkling for the above.)

In 1643, the Westminster assembly voted

to *change* immersion to sprinkling. The vote stood twenty-four to continue Apostolic baptism, twenty four to substitute sprinkling. Bishop Lightfoot was chairman, and cast the tie vote for sprinkling. After this law passed, persons who were not sprinkled were treated as law breakers, and were deprived of the right of estate, inheritance or burial, indeed, they were deprived of all rights allowed to the sprinkled citizen.



DR. TALMAGE AT THE JORDAN.

In view of the report that a distinguished clergyman recently declared immersion in the river Jordan to be a “physical impossi-

bility," because of the shallowness of the water(!), the above cut, taken from a negative made on the spot, is very interesting. This is a common objection urged against the scripturalness of immersion by ignorant and prejudiced friends of sprinkling and pouring. The fact, therefore, that no less a personage than the celebrated Brooklyn divine *actually immersed in the Jordan* a young man from Kansas on his recent visit to the Holy Land, ought forever to silence croakers on this important point.

The gentleman immersed was Eugene Houston, an old school-mate of George F. Hall's brother-in-law, Prof. E. M. Hutto, the singing evangelist. Dr. Talmage wrote a beautiful description of the scene. Although a staunch affusionist himself, it seems that this circumstance made a deep impression upon his mind.

In his book "From the Manger to the Throne" Mr. Talmage describes this event:

"Yesterday on horseback we left Jericho, and having dipped in the Dead Sea, we came with a feeling that we can not describe upon the Jordan, a river which more people have desired to see than any other. On our way we overtook an American who requested me to baptize him by immersion in the River Jordan. We dismounted at the place where Joshua and his host crossed the river dry-shod. We were near a turn in the river, and

not far off from where rocks and sands are piled up in shape of cathedrals, domes and battlements. We pitched our tent, and after proper examination of the candidate for baptism, I selected portions of Scripture appropriate. One of our Arab attendants had a garment not unlike a baptismal robe. With that garment girdled around me I led the candidate down under the trees on the bank, while near by were groups of friends and some strangers who happened to be there. After a prayer, I read of Christ's baptism in the Jordan, and the commission.

With the candidate's hand in mind, we waded deep into the Jordan, and I then declared, "In this historical river, where the Israelites crossed, and Naaman plunged seven times for the cure of his leprosy, and Christ was baptized, and which has been used in all ages as a symbol of the dividing line between earth and heaven, I baptize thee in the name of the Father and of the Son and of the Holy Ghost, Amen." As the candidate went down under the waves and then rose, I felt a solemnity that no other scene could have inspired. As the ordinance was observed under the direction of no particular denomination of Christians, and no particular church could be responsible for it, I feel it my duty to report what I did to the Church Universal."

THE MEANING OF TABHAL OR TAVAL.

The Greek word *baptizo* is used only twice in the Old Testament, once literally, *2 Kings* 5:14; once figuratively, *Isa.* 21:4. The Hebrew word that corresponds to *baptizo* is *tabhal*. Some claim that this word means to *sprinkle* or *pour*.

Dr. Kleeburg, a celebrated Jewish rabbi, of Louisville, says, "*Taval* means to dip or immerse. It never means to sprinkle or pour." Schaff defines it, *to merge, to immerse*. There is no comfort here for those who advocate affusion. They tell us that *bapto* is used in the Old Testament in *Dan.* 4:33, and can not mean immerse. It refers to where Nebuchadnezzar was "*Wet with the dew of heaven.*" There are two points here. *Bapto* is never used for baptism. By mere poetical license the old King is represented as dipped in the dew. John Milton writes, "*A cold shuddering dew dips me all over.*"

THE BAPTISM OF JESUS.

So plainly does the Scriptures teach that Jesus was immersed that the advocates of sprinkling have resorted to every device to set aside this testimony.

The example is so overwhelmingly in favor of immersion that a ten-year old lad can understand it. But wise men have tried to *explain*

it away, but immersion is still there. Read carefully *Mark 1*:

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

To break the force of this passage the advocates of sprinkling and pouring have resorted to three arguments:

1. That *in* Jordan did not mean *in*, but *to*, *at*, or *near*. I have before me a pamphlet published by the great New York book firm, Hunt & Eaton. This pamphlet has the sanction of the M. E. Church. In this book the author says: "The Greek word *en* is translated *at*, *on*, or *with* 313 times." Why did he not tell how many times it was found in the New Testament? It is found in the New Testament 2,660 times, and it is translated *in* 2,045 times. Except in figure it is always *in*. Jesus was baptized *in* Jordan, and not *with* Jordan, nor *at* Jordan. After baptism he came up *out of the water*.

2. They next tell us the river was too shallow. Then they tell us it was too deep. Read on page 121, in this book, which completely refutes both of these statements. It is remarkable that men will make such arguments,

if it be proper to dignify these stupid follies as arguments. There are thousands of people in America who have bathed in Jordan. Dr. Talmage baptized Eugene Houston in Jordan, at the place where Jesus is supposed to have been baptized.

3. We are then told that the river is so rapid that one could not go into the water. Lieut. Lynch was sent out to explore the Jordan. In his book, "The Dead Sea and the Jordan," page 255, he says:

"At 9 P. M. we arrived at the bathing place of the Christian pilgrims, having been in our boats fifteen hours. This ford is consecrated as the place where our Savior was baptized by John. My first act was to bathe in the consecrated stream." In describing a company of pilgrims he said: "A party of pilgrims advanced in wild haste,—Copts, Poles, Russians, Greeks, Armenians, from all parts of Asia, Europe, Africa, and distant America, men and women and children, on they came, shouting and screaming. Each one plunged himself, or was dipped by another. The bathing dress was a white gown. An immense crowd, said to be 8,000, had passed our tents, and each one had bathed, except a few Franks."

Let us give the testimony of a few writers upon this subject:

1. Dr. Maclaren, Church of England, wrote in the *Sunday School Times* that Jesus

was immersed. At once some one wrote a protest to the editor, Dr. Trumbull, a Congregationalist, who in an editorial in the *Times*, August 6, 1889, replied: "The sweep of scholarship is in favor of immersion as a principal meaning of the word *baptize*. A large proportion of the scholars of the world agree with Dr. Maclaren that immersion was the mode of John's baptism." Dr. Blunt, Church of England, who wrote "Dictionary of Theology," says: "The primitive mode of baptizing was by immersion, and Christ, after baptism, came up out of the water. We can not doubt that there was an immersion."

Geikie says: "John resisted no longer, and leading Jesus into the stream, the rite was performed. Holy and pure before sinking under the waters, he must have risen from them with a higher glory in his countenance. Past years had been buried in the waters of Jordan. He entered as Jesus, the Son of Mary; he arose from them the Christ of God." *Life and Words of Christ*, Vol. 1, page 392.

BAPTIZE WITH WATER, MATH. 3:11.

The Greek preposition *en* (Eng. in) is used seven times in *Math.* 3:1-12. With the exception of in the eleventh verse it is translated *in* every time. It is translated in the following places *in*: "In those days," "in

the wilderness," "in Jordan," "fan in hand." The American committee on revision translates it *in*. In the margin we find *or in*. This preposition is translated in the New Testament 2,045 times *in*. So here in the eleventh verse it should be *in* water. It may be used in a figure *with* or *at*. We say we thrashed the wheat *with* a machine, meaning *in* the machine.

TRINE IMMERSION.

We are opposed to trine immersion for the following reasons:

1. There is one baptism, not three.
2. Baptism represents one birth, not three. *John* 3:5.
3. It is one burial, not three. *Rom.* 6:3, 4.
4. It represents one death. Christ died but once.
5. "Baptized unto Moses in the land and in the sea."

The Israelites passed through the sea but once.

It is claimed by the advocates of trine immersion that the practice can be traced to the Apostles. There is no truth in this statement. Tertullian is the first writer of any worth who mentions trine immersion, and that was in the third century. The Dunkards claim that one Dionysius wrote on this subject in the first century. Wall declares the date and author are in doubt. Schaff

says modern criticism has shown that the work is not of apostolic date, but much later. The works of Dionysius are spurious. It teaches infant baptism and other false doctrines. Tertullian himself declares there is no authority in the Scriptures for the practice of three dips.

We are told that the Greek Church practices trine immersion. The Greek Church also teaches infant communion, infant baptism, the worship of saints, celibacy, and confessional. All these innovations crept into the church about the same time.

Trine immersionists seem to get much comfort out of the commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." They claim that this teaches three baptisms. They tell us that we can not formulate a similar sentence that means one action. In *Math.* 23:1 we have: "Then spake Jesus to the multitude and to his disciples." Here was one speech to two classes. A young captain, during the French and Indian war, commanded a company of French troops, whom he had surprised, to surrender. The French commander said: "In whose name do you demand our surrender?" "I command you to surrender in the name of the King, and of the Continental Congress, and of the Great Jehovah." One

command in the name of three, or by the authority of three persons.

WHY WAS JESUS BAPTIZED?

1. Some say it was to initiate him into the priesthood. No such statement is found in the Scriptures. It is purely a gratuitous statement. It is pure assumption. Call on those who make this erroneous statement to give you one single hint that Jesus was ever a priest after the order of Aaron. Jesus was never a Jewish priest. He laid no claim to priesthood. He was not of the tribe of Levi, but of the kingly tribe of Judah. It would have been criminal instead of praiseworthy for Jesus to have claimed the office of Levitical priesthood. He was a high priest after the order of Melchisedec. *Heb. 7:17.* The Bible is absolutely silent on the statement that Jesus was a Jewish priest.

2. Jesus gives a reason why he was baptized: "To fulfill all righteousness." Jesus says baptism is a righteous act. This passage may be properly translated: "Thus it becomes us to establish every ordinance," or ratify every institution. Prof. McGarvey says: "Baptism is an act of obedience to a positive command of God. As a Jew it was incumbent on Jesus to be baptized."

Jesus not only gave us the command to be baptized, but he gave us the example. He came on foot about sixty miles to be baptized.

He practiced what he taught. When he wanted to teach us what obedience is, he was obedient to the Father. When he wanted to show the world what immortality is, he went into the grave and came out triumphant. When he desired to tell us what baptism is, he went down into Jordan and was baptized.

If Jesus had not "fulfilled" this righteous act, hundreds of people would say: "Jesus was never baptized, and I will not be baptized." He submitted to the ordinance in order to close our mouths. If we love him we will go where he went. It is important to observe that Jesus was never recognized as the Son of God until he came up out of the waters of baptism. *Math. 3:16-17.*

THE POURING OUT OF THE HOLY SPIRIT.

It is claimed that the Spirit was poured out on the day of Pentecost and, therefore, pouring is baptism. *Acts 2:17.* The very first thing to settle here is, Is this baptism of the Holy Spirit a full account of which we find in the second chapter of *Acts*, literal or figurative? We should not advance one step until we settle this point. Certainly no thoughtful person will believe, for one minute, that the Spirit was literally poured out like water. The Holy Spirit is a person, the third person of the Trinity. To say that this thinking personality was poured out is ludicrous in the extreme. You can't baptize

one person with another person. If pouring is baptism, and the Spirit was poured, then the Spirit was baptized and not the Apostles. We are compelled, then, to admit that the baptism of the Spirit is a figurative expression, and simply means to overwhelm, immerse, or plunge, as when a man is immersed or overwhelmed in business or plunged into sorrow.

Archbishop Tillotson of Canterbury, in referring to the baptism of the Holy Spirit, says: "It filled all the house. That is what the Savior calls a baptism of the Holy Spirit. They who sat in the house were, as it were, immersed in the Holy Spirit, as they who were baptized in water were overwhelmed and covered all over in water."

Lange, the Lutheran, says; "He shall baptize or immerse you in the Holy Spirit and in fire.

"He will entirely immerse you in the Spirit as penitents, or, if impenitent, overwhelm you with the fire of judgment, and at last with hell fire." Com. on *Math.* 3:11.

Cyril, Bishop of Jerusalem, says: "As he who plunges into the water and is baptized is encompassed on all sides by the water, so were they who were baptized by the Holy Spirit." These men speak here of three baptisms. The baptism in water, the baptism of the overwhelming of the Spirit, and the baptism of fire, which is the baptism of

destruction. All these authors concur in the fact that those who were baptized with the Spirit were overwhelmed with His power. Hence the overwhelming and not the pouring was the baptism.

BAPTISM OF THE HOLY SPIRIT AND OF FIRE.

In *Math.* 3:11 we find three baptisms mentioned. The first, the baptism of water, has been fully discussed. We will here notice the other two.

The baptism of the Holy Spirit was a promise. It was to take place in the future. Jesus was to baptize them in the Holy Spirit. It is important to realize that the American committee on revision preferred *in water, in Spirit, and in fire*. See marginal reading in revised version. The baptism of the Holy Spirit took place on the day of Pentecost. *Acts* 2:1-4. Jesus had told the twelve to tarry in Jerusalem. He promised them the baptism of the Spirit not *many days hence*. *Acts* 1:5. When the Apostles were filled with the Holy Spirit and began to speak with tongues, the promise of the baptism of the Holy Spirit was fulfilled. It was a miraculous gift bestowed upon them, and was a complete overwhelming of power, that figuratively it was called a baptism. This is the first place where the baptism of the Spirit is mentioned as a fact. It had been promised. In *Acts* 10:44, 45, is to be found the second occur-

rence. In *Acts* 11:15, Peter tells us that this was the baptism of the Holy Spirit.

These two are the only two events that are called the baptism of the Holy Spirit.

1. The baptism of the Holy Spirit was a miracle.

2. The Bible records only twice where it occurred.

3. It was the fulfillment of a promise, and not a command. The one baptism that Paul speaks about was the baptism of a penitent believer in water.

4. Men were to go and baptize in water. Jesus only baptized in the Holy Spirit.

5. One, the baptism of water, was a command, a part of the great commission. This baptizing was to be done by men, and to be one of the steps into the church. It is to continue as long as the church exists. The other was to be performed by the Lord, and was to pass away. *1 Cor.* 13:8.

6. The baptism of the Holy Spirit is not connected with salvation. The Apostles were baptized in the Spirit after they had been followers of Jesus for two years and a half. It was to bestow upon them power, not to convert them. The baptism of the Spirit is not a converting power. The days of miracles are passed. The baptism of the Holy Spirit was a miracle. We must make a distinction between the miraculous power of the Spirit when it fell upon the Apostles, and the converting power that came through the preaching of the Gospel by Peter.

THE BAPTISM OF FIRE.

A few commentators refer this expression to cloven tongues on the day of Pentecost. But this does not seem at all reasonable. There was no fire on the day of Pentecost. "The tongues like as of fire" is the expression. The flame sitting on the head of a man could not be called a baptism of fire. Some foolish persons refer this baptism of fire to conversion. They tell how their hearts *burned within them*. But this position is silly.

Lange says: "The impenitent will be overwhelmed with the fire of judgment, and at last with hell-fire." Norton, one of the foremost scholars of this century, says: "Those who reject Jesus will be destroyed, baptized in fire."

Fire means destruction. It never refers to spiritual blessings. The Greek word *pur* is used 73 times in the New Testament. It means to destroy. This is the word used in *Math. 3:11*. When Jesus is speaking here he is talking to the multitude. He will baptize the Apostles with the Holy Spirit, but the wicked with fire. In *Acts 1:5*, when he is talking to the Apostles alone, he says nothing about fire. In *Matthew* he speaks of good and bad trees, of wheat and chaff. The bad trees and the chaff are to be burned. Likewise, wicked men are to be destroyed. It is evident that the *baptism of fire* is the baptism

of punishment. The wicked will be baptized in fire.

INFANT BAPTISM.

Neither authority nor example can be found in the Bible for infant baptism. The most flimsy excuse for the practice is too shallow to be noticed were it not that many who never investigate think there is some grounds for this custom.

Ask those who practice this innovation to give you even a hint in the Bible where infants were ever baptized, and instead of showing you scriptural authority they show *fight*, get mad and won't discuss the subject. Many persons who have creeds and disciplines mixed up with the Bible actually think there is authority for this unscriptural practice. Jesus said, "Go teach all nations, baptizing them." *Math.* 28:19. Again, "He that believes and is baptized." *Mark* 16:16. Peter said, "Repent and be baptized." Before baptism come *teaching, believing, repenting*. There can not be a scriptural baptism without these three things. I take a dollar and immerse it, pour or sprinkle water on it and it is not *scripturally* baptized. Why? There is something wrong with the dollar. It can not believe, neither can it be scripturally baptized. Yet it is as much a subject of baptism as an infant.

That there is no authority for infant bap-

tism in the Bible is the unfaltering testimony of the writers of all ages. Hear them :

Dean Alford, in referring to the advocates of infant baptism, says :

“The language of the Bible is against them. They ought to declare that infant baptism was unknown to the apostolic churches. The New Testament does not give a single expression which implies that infants were baptized ; but from 1 *Cor.* 7:14, it can be fairly argued that no such practice existed.”

Strangetestimony for an Episcopalian! Bishop Barlow, of Lincoln, Church of England, in writing upon this subject, says: “I do believe and know that there is neither precept nor example in the Scripture for it, nor evidence for it for above 200 years after Christ. It came into the world in the second century, and in the third and fourth began to be practiced. Upon the like mistake they gave infants the Lord’s Supper. I do confess they might do both as well as either.”

Prof. Joseph Beet, a Methodist divine, Professor of Theology in the Wesleyan College, Richmond, Eng., says: “It must be admitted that the New Testament contains no proof that infants were baptized.”

Prof. C. W. Eannett, Methodist, Evanston, Illinois, says :

“The first converts were adults. That infants were baptized during the apostolic age is nowhere affirmed in the New Testament.”

Luther: “It can not be proved by the Script-

ures that infant baptism was instituted by Christ or the Apostles."

Henry Ward Beecher said that he had no authority from the Bible for infant baptism. He said he had better authority than the Bible; *he tried it and it was a good thing*. He said there was no authority for an ox-yoke, but it worked well.

Cardinal Newman, Catholic, testifies: "It is but right to acknowledge that the Scripture does not bid us baptize children."

Meyer, Lutheran: "There is no trace of infant baptism in the New Testament."

We see then that there is no trace of infant baptism in the New Testament, and that it arose in the second and third centuries, and came into the church at the same time that trine immersion, infant communion, celibacy, perpetual virginity, and monastic life. Protestants quote the same historic authority for infant baptism that the Catholics quote for monastic life and celibacy of clergy. There are, however, some who try to find scriptural authority for baptism. We will notice the main passages to which they refer:

1. The commission. *Math.* 28:19. They tell us that they were to baptize all nations, and children are in the nations. But this position is false. They were not to baptize the wicked people in the nations, nor the unbelieving. Then to baptize all nations was not to baptize all in the nations, but simply

to baptize the believing penitents. Infants were not included.

THE INVITATION TO LITTLE CHILDREN.

The advocates of infant baptism rely upon this occurrence as proof for their position. It is remarkable why they should :

1. There is not one word about baptism in it. Read *Mark* 10:13-16.

2. They were brought to him that he might touch them.

3. He blessed them, but did not baptize them.

4. Baptism was not under consideration.

5. He does not say that children were in the kingdom, but that those in the kingdom would be like children, *of such* is the kingdom, not *such* is the kingdom.

6. Jesus told them not to *forbid* the children to come. These children were large enough to obey, or they could not have forbidden them.

7. Christian baptism was not yet instituted. John's baptism was the baptism of repentance. Hence it could not apply to infants.

1. Dr. Abbott says, in referring to this passage : " This does not teach that children are proper subjects of baptism."

2. John Milton : " These children were not brought to him for baptism, but that he should put his hands on them and pray. He blessed them."

ACTS 2:39.

Some stress is put upon Peter's remark: "The promise is unto you and *your children*." * Abbott says that in this sentence *children* means *descendants*, and that the promise is conditional on repentance and does not include any except those who are capable of repentance. The promise was not only to the Jews who heard Peter, but to their *posterity*, and to "*all that are afar off*," the Gentiles of all nations.

HOUSEHOLD BAPTISM. ACTS 16:13-15.

The household of Lydia: To me it is clear that there is no argument for infant baptism here. Infant and household baptism are not the same. In order to get infant baptism here look at the assumptions. It must be assumed:

1. That Lydia was married. There is no evidence of it. If she had had a husband she would not have said *my house*, but *our house*.

2. That she had children. No proof that she had.

3. That she had brought her children with her 300 miles while on a trading trip.

4. That her children were *infants*.

THE JAILER. ACTS 16:28-34.

Dr. Abbott, Congregationalist, says in reference to the jailer: "The ALL here, who were baptized, are the *all* to whom the word was

preached, and the *all* who believed. It appears that none were baptized except those who heard the word and believed."

All who were baptized heard, believed, and rejoiced. If the members of the household were large enough to hear the truth preached, believe it, and rejoice, there were no infants. Household baptisms where all are adults are common. There are households in every community where *all* are in the church, and yet no infants. The whole case of infant baptism is builded upon assumption. If infants were to be baptized, is it not strange in all the twenty-one letters written by the divine writers that the subject is not once referred to? Paul tells them how to bring up their children, but never tells them to baptize them.

PAGANISM REMAINING IN THE CHURCH.

In the second century many corrupt practices began to creep into the church. Greek, Roman, and barbarian alike came into the church. Like the Jews, they desired to cling to their former customs, feasts, and modes of worship. They change their names to that of Christian but continued their modes of worship. By the time we pass out of the third century and come to the age of Constantine, we find the church loaded down with heathen practices, among which were found baptismal regeneration, infant baptism, image-worship.

sprinkling water upon new-born babes, and sprinkling water on persons to cleanse them from sin and to drive away evil spirits. Constantine, in a way, accepted Christianity, and all who obtained his favors must become Christians. The church was thus filled with baptized but unconverted people. They became Christian in name, but remain pagan in modes of worship.

In speaking of these heathen customs, Cardinal Baronius, the Catholic historian, apologizes for their use as follows:

“The church permitted the pious use of ceremonies which the pagans had applied in superstitious worship. *Pagan festivals, laden with superstitions, were changed into praiseworthy festivals.”

Sir Monier Williams, in describing water worship in one of the heathen temples of India, says:

“Here the throng of worshipers resort, throwing their offerings into the water. A Brahmin is constantly employed to draw up this putrid liquid, which he pours into the hands of the crowd who sprinkle it reverentially over their persons. The most abandoned criminals journey from the remote parts of India to this sacred pool.” Again he says: “Infant baptism is practiced in Thibet. It is usually to sprinkle children with water, or immerse them entirely on the third or tenth day after birth.”

Mallet, in his history of the Scandinavians, says :

“ Infant baptism was practiced in the North long before the dawning of Christianity. Snorri, in his chronicles, tells of a Norwegian nobleman who poured water on the head of a newborn child, calling him Hakon, from the name of his father. Many intended by these rites to preserve their children from sorceries. The Romans were not without such customs, though they did not confine it to infants.”

S. B. Gould says: “ Infant baptism was in vogue in Scandinavia before the introduction of Christianity. Dipping in water and sprinkling with water was customary among the Druids.”

Prescott tells us in a certain ceremony among the Aztecs, that the head and the lips of the child were touched with water, and then given a new name. See *Con. of Mex.*, Vol. 3, p. 369.

Bernardino, in referring to the rite practiced by the Mexican Indians, says: “ At early dawn they meet in the court-yard where she (the woman who performs the ceremony) sprinkles water on the head of the infant and implores the protection of the goddess of water to preserve the child.”

From these testimonies we conclude :

1. That the pagan nations believed in baptismal regeneration, and that water would cleanse from sin. Faith had nothing to do

with it. It was mere water salvation. They could, therefore, apply it to infants as well as to adults. The same foolish doctrine found its way from heathenism into the church, and we hear of total depravity and washing away the hereditary sins. The transition from pagan water worship to infant baptism was quite easy when heathen customs were practiced in the church.

2. Among pagans we find sprinkling and pouring, holy water, feasts, wakes, etc.

3. In the New Testament church we find no trace of sprinkling, pouring, infant baptism or holy water.

4. At the end of the third century we find all of these customs in the church, and especially in the Catholic Church. *Whence came they?* They were taken from paganism by the way of compromise. For proof, let me call three witnesses :

1. Prof. Charles W. Bennett, a Methodist divine, in his book on Archæology, admits that the only picture of pouring for baptism found in early art is heathen, and represented by a pagan god.

2. Dean Stanley, in writing about the pictures and paintings of the third century, says : " It is astonishing how many of the decorations are taken from heathen sources and copied from heathen paintings. The Christian, Hebrew, and Grecian elements had not yet parted. The demarkation between the

heathen world and the Christian Church had not yet been formed. In the catacombs we find the gods, Orpheus and Bacchus, by the side of Abraham and Christ."

3. Max Muller says of the first three centuries: "This age was characterized by syncretism (uniting of Christianity and paganism), and a thirst for compromise. It was an age when Babylon, India, Egypt, and Greece were sitting and gossiping like old women, chattering with toothless gums and silly brains about the dreams and joys of their youth."

We find in this investigation that the pagans believed in water salvation, and they were not particular as to how it was applied. They sprinkled, poured, or immersed. They gave people their choice. Some persons in this day tell us there is nothing in the mode, that the candidate can have his *choice*. The marked similarity between them and paganism is striking.

PICTURES, PAINTINGS AND BAPTISMS.

All the pictures of the mediæval church that have been used in favor of pouring water upon persons are borrowed from paganism, with the exception of a few which were touched up to please the Catholic Church in the seventh and eighth centuries. The pictures of the baptism of Jesus and the

Eunuch, that we see in Sunday-school literature and art, are relics of paganism. There is not one single excuse for these monstrous pictures. In these pictures and paintings Jesus in baptism has fourteen different positions. These pictures make fourteen Lords instead of one, and fourteen baptisms instead of one. To paint Jesus down in the water with John pouring water on him borders on blasphemy. It is an insult to truth and art. It is setting aside the plain teachings of God's word and resorting to a falsehood to deceive children. It is paganism yet remaining in the church.

Infant baptism is pagan, not Christian. Sprinkling is more Druidic than apostolic. The only way to erase superstition and paganism from the church is to follow the New Testament. There is no trace of sprinkling, infant baptism, holy water, image worship, or kindred heathen customs found in the church beyond the middle of the second century.

CHAPTER V.

OBJECTIONS CONSIDERED.

PRESENT AND FUTURE PUNISHMENT FOR SIN.

We are told that a loving heavenly Father would not punish men for sin, especially after death, and that the only reasonable punishment is that which reforms the transgressor. The question is not what is reasonable, but what will God do? I am sure that if I could prevent sin from cursing the race I would not permit pain, woe, and anguish to continue. I would not permit sickness, sorrow, and tears to go on for six thousand years, on the account of one man's sin. I would make *health contagious*, and disease not. But God does permit sin, sorrow, anguish, tears, and death. All this proves that God acts differently from the way that man would act if he had all power. I can not see how I could get consent of my mind to punish man after death. But that does not prove that God will not. It does prove that human reason is not a guide on divine subjects. It is not hard to find the reason. Sin has blinded

our eyes, and darkened our understanding. Could we stand in the presence of the spotless whiteness of God's purity, we would reason differently. We do not look upon the awful consequences and enormity of sin as God looks upon it.

1. GOD'S ESTIMATE OF SIN.

The only way to measure the enormity of sin is to find what punishment God has decided against it. By the way of illustration let us take two examples :

1. Adam sinned, and brought death into the world. "By man'sin entered into the world, and death by sin."

The Bible teaches that on the account of the sin of one man, Adam, death and woe came into the world. In its march across the centuries, the human race has suffered pain, sickness, heartache, woe, anguish, and sorrow. The whole world is dotted with grave-yards. All this sorrow and suffering came from the result of sin, and the sin of one man, Adam. While this may not be reasonable to man, it shows the estimate that God places upon sin.

2. Moses was chosen of God to lead Israel out of bondage. God told him to speak to the rock, and water would come out of it. Moses, instead of speaking by the authority of God, struck the rock, and spoke as if he had

the power. For this one sin, a very small matter in the sight of man, Moses was not permitted to enter the promised land. With tears, Moses refers to this act five times. Man's reason would have said, "That is punishment enough. Moses is penitent. Let him enter the Holy Land." But God's estimate of sin was different, and on the top of the mountain yonder Moses died without entering the land of promise. We know that the result of sin brings punishment on the present world. Will punishment continue after death?

FUTURE PUNISHMENT.

The Savior, in teaching his disciples, tells us plainly that there is punishment after death.

Read *Luke 12*:

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. .

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

From this passage we learn that there is something after death that is worse than any punishment that can be inflicted upon earth, and more to be dreaded than death itself. Jesus declares that *after* a man is dead, and *beyond* the grave, there is punishment greater

than any which man can inflict. He calls that terrible punishment, the destroying the body and soul in hell. That settles the question. God will punish men after death for the sins committed in the body.

See *Heb.* 10 :

26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses :

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace ?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

The law of Moses could kill. But there is a *sorer* punishment for those who reject the Son of God.

We read in John 5:

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

This passage needs no explanation. After the resurrection there is condemnation for the wicked.

Again Jesus says: They shall be cast into outer darkness, where there is weeping and gnashing of teeth. *Math. 25:30.*

Outer darkness means beyond *all* light. What is more horrible than to be in darkness where can be heard the gnashing of the teeth of souls in anguish? Such will be the awful fate of those who obey not the gospel.

Math. 25:31-46 is worthy careful consideration.

1. The Son of Man sits on His throne to judge the nations.

2. With Him are the holy angels.

3. Before Him shall be gathered all nations. Here are gathered the angels, all nations, all who have lived since the foundation of the earth. Over this wonderful assembly King Jesus will preside. *Oh what a gathering that will be!*

4. At this judgment, a separation will take place. Those on the right hand shall inherit the kingdom. To the wicked on the left He will say:

“Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” *Math. 25:41.*

He concludes this wonderful discourse by saying: “And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal.” Some claim that *everlasting* here means a limited duration. The same Greek word, *aionion*, is used twice in

this 46th verse. It is translated *eternal* once, and once *everlasting*. The same word that marks the duration of happiness marks the duration of punishment. *Everlasting* and *eternal* are put in antithesis. If the punishment is limited, so may eternal life. The evidence of eternal punishment is the same as eternal life. In explaining away eternal punishment let us be careful, or we will explain away Heaven and eternal happiness. Unless we accept the word eternal in its usual sense, we do know how long we will be happy.

We find the following in *Math. 12* :

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

This passage clearly teaches that there is a sin for which there is no pardon, in this world nor in the world to come.

We submit the following passages without comment :

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Dan. 12.*

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *Heb. 9.*

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. *2 Cor. 5.*

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. *2 Thes. 1.*

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

48 Where their worm dieth not, and the fire is not quenched. *Mark 9.*

Objections noticed. The objector says: "If I should go to heaven and realize that my *dear ones* were not there, heaven would be a hell to me. I would have to be turned into a fiend, before I could dwell in heaven happy, while my friends were in hell." While Jesus was here on earth he wept. He is now in heaven and sees all the misery and pain on earth, yet He is happy, does not shed tears, nor is He turned into a fiend. The angels are happy in heaven, though they see this world full of sorrow, widows and orphans. Jesus said: "In the resurrection they neither marry nor are given in marriage." When we get to heaven the ties on earth will be gone. *Gen. 22 : 18.*

ALL SHALL BE BLESSED.

Universalists make much out of the passage: "And in thy seed shall all the nations of the earth be blessed." They argue from this that all persons will finally be happy. But they fail to understand the law of interpretation. They assume that promises and warnings are absolute and unconditional. The rule of interpretation is this: *In every promise or threat a condition is stated or implied.* Without this rule, the Bible is a bundle of contradictions. There are hundreds of examples. One will be sufficient.

"And Jonah began to enter the city, a day's journey, and he cried and said: Yet forty days, and Ninevah shall be overthrown."

No condition is expressed here. Here is a clear statement from God that Ninevah shall be destroyed. See what follows: The people believed this warning was from God. They did not look upon the threat as absolute. They repented of their evil. Then the Bible says: "God saw their works, that they turned from their evil way, and God repented of the evil He said He would do unto them, and He did it not." *Jonah 3.10.*

Every proof text for universalism can be set aside if you will read a few verses before and after the text. You will find a condition stated. The context will destroy the argument.

"For as in Adam all die, even so in Christ shall all be made alive." *1 Cor. 15:22.*

Universalists camp around this text. They make this their favorite proof text. Yet to me, there is nothing for them in it. The text simply affirms two things. By the sin of Adam, all die, that is, all go down to the grave. In Christ all shall live, or come up from the grave at the resurrection. It teaches nothing more than that all must die, and all will be raised from the dead. Death and the resurrection are under consideration. All must die, but all will rise again, some to everlasting life, and some to shame and everlasting contempt. Just as they go down into the grave, *even so* shall they be when they come forth in the resurrection. If they

go down in sin, they will come forth in anguish.

Seeing God's estimate of the enormity of sin. Oh, let us never willfully sin again. Turn away from it. There is no pleasure in sin.

2. SOUL-SLEEPING.

We are opposed to the position of the Soul-Sleeper for the following reasons:

1. It is opposed to the plainest teachings of the Bible.

a. On one occasion, when Jesus had silenced the Pharisees and the Sadducees who did not believe in a resurrection, they came to him with a question about the woman who had seven husbands. He quickly answered them, and then put them to silence by declaring that the dead are raised. See *Luke 20*:

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

Though Abraham, Isaac and Jacob had been dead for several centuries, Jesus declares that God is the God of the living and not of the dead; therefore, these men were not unconscious, but living.

b. Paul speaks of the *inward* man and the *outward* man. *2 Cor. 4:16*. The outward

man perishes but the inward man is a conscious entity, a living spirit which shall live after the body dies.

c. Paul tells us that a man can exist in the body or out of the body.

2 I knew a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth); such a one caught up to the third heaven.

3 And I knew such a man (whether in the body, or out of the body, I can not tell; God knoweth);

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. *2 Cor. 12.*

This language clearly teaches: (1) That the *man* is not the body but dwells in the body. (2) That this man (Paul himself) could be in paradise in the body or out of the body. (3) That he could hear unspeakable things out of the body as well as in the body.

This clearly teaches that when the body dies consciousness continues.

d. The transfiguration (*Math. 17*) shows conclusively that when the body dies the soul lives. Here the present, the intermediate, and the eternal states were represented; Peter, James and John from the present state, Moses from the intermediate, and Elijah from the eternal. All were alive.

e. John, in *Rev. 22: 8, 9*, tells us that the angel was a servant with the prophets. Hence the prophets were living and serving God, not sleeping in the grave.

f. The parable of the rich man and Lazarus (*Luke 16:19-31*) teaches a consciousness between death and the resurrection. Soul-Sleepers and the Advents tell us that this parable refers to the Jews and Gentiles. This can not be true.

(1) Both Lazarus and the rich man, Dives, died. The scene is placed in death.

(2) If Lazarus represented the conversion of the Gentiles, he should have passed from death unto life, not from life unto death.

(3) If death in the case of Lazarus means conversion, then it means the same of Dives. Both died.

(4) There was a great gulf between them. The wall was taken down between Jew and Gentile. *Acts 15:8, 9*.

(5) If the rich man represents the Jews, the house of Israel, what is meant by *my Father's house*? Abraham was the father of the Jews. Yet the rich man refers to another father: "Father Abraham, send Lazarus to *my father's house*."

(6) The rich man could not have represented the Jewish nation, for he had five brothers in his father's house.

This parable is placed in the realm of death, and certainly indicates the condition of men after death—the good at peace, the bad in torment.

2. In the second place we are opposed to the position of the Soul-Sleeper because it

makes man no better than the beast. All that there is of man according to their theory meet the same fate at the grave. They tell us that when a man dies, that is all of him. This position destroys the hope of a resurrection. If when a man dies that is all of him, then after death he is nothing. *Before his creation he was not at all.* If then at death man ceases to exist, he is as he was before he was created, *not at all.* There can, therefore, be no resurrection. If life is given at the resurrection it is not a resurrection, but a *new creation.* It is not the man raised, but a new creature created. The Advent and Soul-Sleeper may believe in a new creation, but they can not believe in a resurrection. If the man dies and is nothing, when life is given at the resurrection it is as if he never existed.

3. The arguments to prove the sleep of the soul are almost entirely taken from the old testament, and especially from Job, Prophets, and Ecclesiastes. The passages used *never* refer to the future state. The book of Job is a dialogue. Job's comforters, his wife, the devil, and Job himself, make speeches, and say many false and foolish things. Then in the 38th chapter the Lord speaks out of a whirlwind, and we hear the truth. In the book of Ecc. we have the confession of Solomon's wasted life. He says man is no better than a beast. He worshiped an idol god. He gave a sweeping

condemnation of all female virtue. The spirit is simply recording his experience. All he says is not true. Revelation is telling what Solomon said.

PROOF TEXTS EXAMINED.

One of their favorite proof texts is, *Job 7:9*: "*He that goes down to the grave shall come up no more.*" That which proves too much proves nothing. If this proves that the wicked shall be annihilated it proves the same of the righteous. This the advocates of Soul-Sleeping will not admit. In the next verse *Job* says, "he shall return *no more* to his house." When a man dies he is *no more* as far as this life is concerned. He does not come up from the grave at his pleasure. Another text is found in *Jer. 51:39*: "*Sleep a perpetual sleep.*" This is used to prove the non-existence of the soul. The prophet is talking about the nations, the Babylonians, Medes and Chaldeans. *They* shall sleep a perpetual sleep. Babylon is no more. The future state of the dead is not under consideration.

"*The dead know not anything.*" *Ecc. 9:5*. With Soul-Sleepers this settles the whole matter. Solomon in his wailings and skepticism is set over against all Jesus and the Apostles say.

Solomon also says: "*Death is the end of all men.*"

He says: "A man is no better than a beast." These things were uttered when Solomon was on the edge of despair. Death ends all *earthly things*. Read the 6th verse and it is all explained: "The dead know not anything nor have any portion *under the sun*;" that is, they have nothing here on earth. No reference whatever to a future state.

The objector tells us they were dead, therefore, they were unconscious.

John saw the dead stand before the Lord, and there judged. *Rev.* 20: 12. Death means separation. When a man dies his spirit is separated from the body, but he is not unconscious.

"*They shall be as though they had not been.*" *Obad.* 1: 16. This is a prophecy concerning the overthrow of the heathen nations. It has no reference to the future state of the dead.

"Into smoke shall they consume away." *Psa.* 37: 19-20.

This is relied upon to prove the annihilation of the wicked. In verse 19, we learn that in the *days of famine* the righteous shall be supplied, but the wicked shall perish, be consumed. This has reference to the overthrow of the wicked. They would be consumed with starvation. No reference to future state.

Moses legislated against evil spirits. He

did not make a law against nonentity. Jesus recognized the fact that spirits existed independent of the body, a spirit that has not flesh and bones. *Luke 24:39*. That disembodied spirits did exist in the days of Moses and Jesus is not to be denied.

3. FEET-WASHING.

Feet washing is not an ordinance of God. An ordinance is a positive command in the obedience of which the obeyer shows his faith in one or more of the facts of the Gospel. The Lord's Supper and baptism do show forth some of the facts of the Gospel, the death, burial and resurrection of Jesus. Feet-washing does not show any of the facts. It is not a command. A command must be in the imperative mode. Feet-washing has no such command. Jesus in *John 13:4-14*, is teaching his disciples a lesson of humanity. The customs of the east permitted the host to wash the feet of the guests. It was necessary after a long journey in the fields, when they wore sandals, to wash feet before retiring. The necessity having passed, the custom is gone. We are admonished to care for the orphans. If there were no orphans, the injunction would be void. In *2 Thes. 5:26*, they commanded to salute each other with a holy kiss. That was custom. To-day, we shake hands instead. Paul told a few shaved-headed women in Corinth to keep silent in

the church. He did not say that to any one else. The only other reference in the Bible to this subject is found in 1 *Tim.* 5:

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Here the sister was praised for entertaining strangers and washing the saints' feet. The Apostles wrote twenty-one letters and never once referred to the subject save this time.

Feet-washing is placed among other good works. Feet-washing never was connected with the church. It was a home duty, to be done in the home when there was a need for it. To put it into the church for mere show is entirely out of place. That feet-washing was a custom, and as such it has no binding force.

As proof of this point I submit the following historic fact:

8725. Feet, Washing the. I never understood the full meaning of our Lord's words in *John* 13:10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus: "He that is washed needeth not save to wash his feet, but is clean every whit." Thus as they return to their habitations bare-foot, they necessarily contract

in their progress some portion of dirt on their feet, and this is universally the case, however high their dwellings may be to the river-side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water to cleanse them from the soil, which they may have contracted on their journey homewards; if they are of the higher class of society, a servant performs it for them, and then they are "clean every whit." Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Savior, and the necessity of a continual application of the precious blood of atonement, in order that the soul may be "clean every whit"?—*Statham.*

4. WHAT MUST I DO TO BE SAVED?

FOSTER'S ILLUSTRATIONS.

This question is asked three times, and only three, in the New Testament. The answer is different in each case.

1. *Acts 16:30* the jailer said: "What must I do to be saved?" The apostle answered, "Believe on the Lord Jesus Christ."

2. *Acts 2:37*, they cried out, "What shall we do?" Peter said, "Repent and be baptized."

3. *Acts 22:10* tells us that Paul said, "What shall I do, Lord?" In verse 16 he is commanded to "Arise and be baptized."

Paul tells the jailer to believe, Peter tells those on the day of Pentecost to repent and be baptized, while Ananias said, be baptized.

Yet these answers are not so different as one might expect. I meet a man and say to him, "Give me the direction to the city." He replies, "Go about one mile, at the school-house turn to the left; one mile further you will pass a large red barn, turn to the right, cross the river bridge, and the road leads directly to the city." A mile away I meet a man, and in directing me he says, "When you come to the large barn turn to the right." He said nothing about the school-house: I had passed it. The third man would tell me to cross the bridge and go directly into the city. He mentioned not the barn; I had passed it. I am standing in front of a church house; I ask a man how I can get into the house. He tells me to take the three steps that lead up to the door. I take one step, and ask a bystander what I must do to enter the house; he tells me to take two steps. When I have taken these two steps I am informed, in order to enter the house, that I must take one step. To the jailer, Paul tells him to take the first step, *believe*. To the people on the day of Pentecost, Peter tells them to take the next two steps. He knew they believed, hence he did not tell them to take that step. *They had passed that point*. To Paul, Ananias said, be baptized, take the

last step. He had passed the other two points.

The three steps into the church are faith, repentance, and baptism. These terms are stated or implied in every conversion. These terms of pardon are the conditions upon which God proposes to admit men into the church.

The great commission contains all these terms. In *Mark* 16:16, Jesus uses belief (faith) and baptism. In *Luke* 24:47, Jesus tells them that repentance shall be preached in his name. Here, then, we have all three terms. To the unbelieving God says believe; to the believer he says repent; to the penitent believer he says be baptized; to the baptized believer he says grow in grace. Every order or society has a ritual by which members are admitted. No one can get in the Odd Fellows' lodge only as he complies with the ritual. He may do every good act that the Odd Fellows do, but that does not make him an Odd Fellow. He must comply with the steps of initiation. Jesus has given us a ritual by which we are to initiate people into his kingdom. A man may go and do every benevolent act enjoined upon Christians; that does not make him a Christian. He must comply with God's ritual, faith, repentance, baptism. These steps, if honestly taken, will place one into the church, Christ's body. When people ask what they must do

to be saved, let us give what God says about it. I would not give anything for the opinions of men. God's word is eminently better. Should a poor sinner come to sectarian preachers and say: "*What must I do to be saved?*" not one of them would dare give a Bible answer. They would say, pray, trust, or let me pray with you. If they would say: "Repent and be baptized," as Peter did, they would not be permitted to preach in these sectarian churches. Somebody is wrong. I pray God that it is not I.

5. REPENTANCE.

Sorrow for sin is not repentance. Paul tells us that godly sorrow worketh repentance. 2 *Cor.* 7:10.

Neither sorrowing, praying or agonizing is repentance. We are told that repentance is a change of mind, and then we are informed that the mind must be changed in order to believe, hence repentance comes before faith. This error originated from the wrong application given to the phrase *a change of mind*. The mind is divided into three divisions: Intellect, sensibilities and will. The change of our way of thinking, a change of feeling, or a change of the will, may properly be called a change of mind.

The trouble with those who put repentance before faith is that they use *mind* and *intellect* as synonyms. The change of the intel-

lect is not repentance. Faith changes the intellect.

True, repentance is a change of mind, but that does not follow that it comes before faith. *Repentance is a change of the will. Whenever a sinner surrenders his stubborn will to the will of God, he has repented.* Sorrow for sin is not repentance, for that worketh repentance. Reformation of life is not repentance, for that leads to the fruits of repentance. In the plan of salvation repentance is brought about by the preaching of the word of God. The people of Ninevah believed the preaching of Jonah, and repented. They first believed, a change of intellect, then repented, a change of will.

“Without faith it is impossible to please God.” *Heb. 11:6.*

“For whatsoever is not of faith is sin.” *Rom. 14:23.*

It is impossible for the sinner to repent before he has believed and is sorry for his sins. The surrender of the will to Christ comes after we believe upon him.

6. SANCTIFICATION.

There is a New Testament doctrine of sanctification, as well as a doctrine taught by some religious societies. These two are unlike. The latter is variously called sanctification, personal holiness, or Christian perfection. It does not follow that because a

person rejects the latter that he repudiates the former. There is a wide difference between the Scriptural teaching and the wild notions of some religious societies. The meaning of the word *sanctify* is to set apart to sacred use. *Sanctify* may be applied to things. Mount Sinai was sanctified :

23 And Moses said unto the Lord, The people can not come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. *Ex. 19.*

The tabernacle and vessels were sanctified :

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. *Lev. 8.*

In these cases the word means set apart for sacred uses.

Priests were sanctified :

22 And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. *Ex. 19.*

The Gentiles were sanctified, set apart to the blessings and privileges of the Gospel.

Christians are sanctified :

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. *1 Cor. 1.*

According to the New Testament *all* Christians are sanctified—set apart to the service of God. Not only are Christians sanctified, but they are said to sanctify God.

But sanctify the Lord God in your hearts: and be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *1 Peter 3:15.*

But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. *Isa. 5:16.*

HOW ARE WE SANCTIFIED?

17 Sanctify them through thy truth: thy word is truth. *John 17.*

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness. *Rom. 6.*

Sanctification, therefore, comes through the truth. Every one who obeys the Gospel has been sanctified, set apart for holy service. All Christians are thus set apart. Sanctification is not a special blessing for the few, but for all who obey the truth. Holiness does not come by a direct operation of the Holy Spirit, nor from fasting, shouting, praying, and emotion. Sanctification is a consecration to the service of God. We plead with Christians for holiness of life, but we warn men not to substitute feeling and emotion for the word of God.

The strong hold for sanctificationists is 1 *John* 3:9. They tell us that those who are sanctified commit no sin, while John contradicts them. 1 *John* 1:8-9. No interpretation is correct that does not harmonize both of these passages. We place them side by side:

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 *John* 1:8.

Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God. 1 *John* 3:9.

John in this third chapter is boldly contrasting the children of God and the children of the devil. The children of evil delight in sin. The children of God take pleasure in righteousness. They do not willfully continue in sin. One, the wicked, love sin; the other, the children born of God, hate sin.

John says, "we deceive ourselves if we say we have no sin." 1 *John* 1:10.

Paul tells us that there is no difference, and all have sinned. *Rom.* 3:22-23.

John says, if we say we have no sin we deceive ourselves. He includes himself among those who do sin. What is meant, is that those who are born of God do not take pleasure in sin. They go to God daily and confess their sins.

1 *John* 1:9. Perfect holiness is not under

consideration. The proof that a man is sanctified is found in the consecrated life that he lives, and not in feelings, and constantly shouting "I am holy," "I am sanctified." The evidence of these people is feeling, not God's word. Ask them how they know they are sanctified, and they tell you "I feel it in my heart." Holiness is not a gift that comes in answer to prayer. It is a command to be obeyed. 1 *Pet.* 1:16, the command is given "Be ye holy." To claim holiness is not to have it. To shout: "I am holier than thou," is an exhibition of self-righteousness. To claim to be humble is evidence that we are not. The more a man tries to show he is holy, he shows he is not. Humility, the fairest flower that grew in Paradise, is so frail and delicate that it can not look at itself and live.

7. CHANGE OF HEART IN CONVERSION.

BY H. C. PATTERSON.

TEXT: Inasmuch as few people seem to understand what the scriptural heart is, and what its functions are, it is proper to inquire first of all (*Math.* 5:8)—

I. What the Scriptural Heart Is and What Its Functions Are?

1. We answer that the scriptural heart is the *mind* of man.

2. Its functions are:

a. Thinking. *Luke* 9:47.

- b. Reasoning. *Mark* 2:8.
- c. Understanding. *Math.* 13:15.
- d. Believing. *Rom.* 10:10.
- e. Loving. *Math.* 6:19-21; *2 Sam.* 15:6.
- f. Willing. *1 Cor.* 7:37; *2 Cor.* 9:7.
- g. Condemning and Approving. *1 John* 3:20, 21.

Having learned what the heart is and what its functions are, we next inquire:

II. How is the Heart Changed?

1. As will be readily seen from the above scriptures it is mentally brought about.

a. "As a man thinketh so is he. *Prov.* 23:7. Man's thoughts must be pure before his actions can be pure. He must therefore have something pure to think upon. Christ Jesus is that pure character and He is presented to us through the Gospel; hence, Jesus said:

b. Go preach the Gospel. *Mark.* 16:15.

c. It is God's power for working this change. *Rom.* 1:16.

d. Preaching the Gospel is necessary. *1 Cor.* 1:21.

e. Hearing the Gospel is necessary. *Rom.* 10:14.

f. Understanding the Gospel is necessary. *Acts* 8:30, 31, 35.

g. Believing the Gospel is necessary. *Acts* 15:7, 8, 9; *Eph.* 3:17.

h. Obedience to the Gospel is necessary.

Acts 2:38; Acts 22:16; 1 Peter 1:22. (In this last scripture substitute *heart* for *soul*.)

SUMMARY.

This is a process in harmony with reason and free agency.

I.

1. As thinking is one function of the heart, the Gospel is presented for him to *think* on.

2. Two courses of life are presented upon which he *reasons*.

3. Reasoning leads to an *understanding* of duty.

II.

1. The love of God presented to move our affections off the world and to center it on Christ. 1 *John 4:10; John 14:15, 21.* Obedience to his command is a test of our love.

III.

1. The carnal mind not subject to God's will. *Rom. 8:7; John 7:17.* Whosoever *will.* *Rev. 22:17.*

Incentives: 1. Forgiveness of sins. 2. Life eternal.

IV.

Conscience must approve. 1 *John 3:20.*

If there is a consciousness of one thing (commanded) left undone, the heart is not pure. 1 *John 3:21.*

Con. The heart once purified must be kept so. *Acts 24:16,*

CHAPTER VI.

(a)

SHORT TALKS AND BIBLE READINGS

F-1-P
F-2-Pray

1. PRAYER.

Prayer is the common longing of every heart. We long to live beyond this life. When man is hungry there is food to appease his hunger. When a man is thirsty there is water to quench his thirst. When we long for life beyond, God has not planted a lie in our hearts. There is something to satisfy that longing. Those who have done the best work for the Lord have been men and women of prayer. I believe God will answer prayer as he did of old. In answer to the prayer of Elijah God sent fire from heaven; Elisha prayed and life came back to a dead child; Daniel prayed and God kept him from danger. The God of Daniel, Elijah and Abraham is our God. He will hear us.

CHRIST IN PRAYER.

Jesus prefaced every great crisis in His life with prayer. He prayed at His baptism. He prayed at the transfiguration. He prayed at one time all night. This prayer preceded

the preaching of that great Sermon on the Mount. If preachers would spend nights in meditation and prayer, they could preach great sermons. Jesus prayed at the grave of Lazarus. Before He spoke the dead to life, He prayed to His Father. If we are to have a great religious awakening, it will not be so much on account of the preaching and singing as on account of the praying. Let all of God's people pray earnestly.

POSTURE IN PRAYER.

Gen. 18 : 23. Abraham stood.

2 Kings 20 : 2, 3. Hezekiah lay upon his bed and prayed.

Mark 14 : 35. Jesus fell upon his face and prayed.

Job sat down and prayed.

Example of no consequence. You can pray with your hands upon the plow handle; while upon your bed at night, or any time or place.

EXAMPLES OF PRAYER.

Math. 6 : 9 ; *Luke* 11 : 2-5 ; *Luke* 3 : 21, 22 ; *John* 11 : 41-44 ; *Math.* 26 : 39 ; *Luke* 23 : 34.

In these prayers we see directness, simplicity, brevity. Our prayers may not be answered the way we expect. An acorn prayed to be an oak. Next year it was only a sapling. It murmured and said : " I did not pray to be a sapling, but a great oak." Ages

rolled on, and it became the giant oak. The prayer was answered. A father was in the habit of reading the Bible and praying each evening before retiring. One night a pleasure party visited him. The party remained late. His little girl crept into her little bed, and the father and mother thought she was asleep. The father turned out the lights and went to bed without praying. In the dark the little girl pushed a chair up by the side of her mother's bed, put her hands on the mother's face, and said: "Mamma, will God care for us to-night? Papa did not ask Him to keep us safe to-night. I can't sleep till papa prays." The father arose, and by the side of the darling asked God to care for them. Will God care for you unless you ask him?

2. CONFESSING OUR SINS. 1 JOHN 1:8-9.

Forgiveness of sin is conditioned on confessing of sin. Prayer will not avail unless we confess our sins. I think many members of the church have sins to confess. If we could see ourselves as God sees us, we would cry out for help. When Isaiah saw the purity of God, he beheld himself in his true light, and cried out: "Woe is me, for I am undone, because I am a man of unclean lips." Isaiah 6:5.

Yet we look upon Isaiah as a godly man. In Daniel we see only a pious praying man. Yet he says: "While I was confessing my sins." Daniel, this good man, who prayed three times a day, had sins to confess.

David said: "I have sinned." All the holy men whom God has used to bless the world, have been men who confess their sins. The great and godly men of all ages have gone to God in prayer to confess their sins. The Church of God will have to confess her own sins before there can be any great awakening in the community. It is as important to preach to the professed Christians as to the unconverted. What we need is a praying church, and men and women who will go to God, confessing their sins. A policeman burst open the door of a tenement house in Chicago. There he found a mother cold in death, while the little babe was trying to get nourishment from the dead body.

Often young babes come to the church only to find a cold, lifeless body. They can get no nourishment.

Prayers may be an abomination.

Read *Proverbs 28* :

9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.

If we are not willing to turn from our sins and confess our weakness, we have no promise that God will hear us. Some people say God

has promised them blessings. They claim God must keep His promises; but He promises on conditions.

Many read *Isa. 59* :

Behold, the Lord's hand is not shortened, that it can not save; neither His ear heavy, that it can not hear:

2 But your iniquities have separated between you and your God, and your sins have hid *His* face from you, that He will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

They appropriate the first part, *that He will hear*, but do not read the last part, that your iniquities have separated you and your God, "That He will not hear." Our sins keep us from securing the blessing of God. Bear this in mind: *There is not one promise for us if we keep our sins between us and God.* A twenty-five cent piece held close to the eye will shut out the light of the sun.

Joshua's army lost a battle because there was sin in the camp.

Josh. vii : 20-21. Achan sinned, and the battle was lost on the account of one man.

When Jonah was cast into the sea, there was peace on the ship.

Get rid of sin, and victory will come.

If we harbor one single sin that we are not willing to give up, God does not promise to hear our prayers. Oh, for a consecrated church!

If there is anything in our lives that is wrong, let us ask God to show it to us.

Is there jealousy, selfishness, hate, or pride in our hearts, let us ask God to remove it. We must humble ourselves. The heads of wheat that stand up straight are *light-headed*, hence of no value. The good heads of wheat bow down. They are full of grain. If we desire to be full of the fruits of the spirit we must be humble. All of us need to confess our wrong doings. In a church, that was torn asunder by discord, the writer once said: "I wish all in this congregation who have not done wrong during this trouble to arise." No one arose. Then a number of passages bearing upon confession were read, after which I asked all who had done wrong to confess their sins. One brother said: "I have taken but little part in this controversy, but I have listened to others quarrel. I ask forgiveness."

Another brother said: "You tell us to get right with every man. There is one man in this town that has caused me much trouble. If I can get him right, I am sure I will be all right. **THAT MAN IS MYSELF.**" The confessions went on. Finally one sister rose and passed over to another sister, to whom she had not spoken for years, and said: "Let us make peace." They grasped hands and stood there in tears. The whole audience was in tears. The trouble was gone. Our

meeting started out with great interest, and many souls were saved. Two brothers had a misunderstanding. One went to the other and said: "You have wronged me. I want you to make it right, or I will never speak to you again." The other replied: "I know I have made many mistakes. Before we attempt to settle this trouble let us both pray." They bowed in prayer. The brother then prayed for peace, and confessed his sins, asked God to lead them both to do right, asked God to bless the offended brother, then reached over and took his brother by the hand and said: "Now, brother, tell me plainly in what have I done wrong? I will confess my fault if you will show it to me." The offended brother said: "Really there is nothing between us. Let us be friends."

Let us confess our faults to one another.

16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. *James 5.*

An hour of confession will bless any church. If your sin is between you and God, go to Him alone. If you have sinned against the public of the church, confess to the church or to the public.

3. CHARACTER BUILDING.

What is called the Lord's Prayer is an excellent lesson on character building. Any one

who will square his life by this model will have a well rounded character. Notice the five steps in the character building:

1. Reverence. *Math. 6:*

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

2. Obedience. *Math. 6:*

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

3. Dependence. *Math. 6:*

11 Give us this day our daily bread.

4. Forgiveness. *Math. 6:*

12 And forgive us our debts, as we forgive our debtors.

5. Caution. *Math. 6:*

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

4. CONDITION OF DISCIPLESHIP.

BY EVANGELIST H. C. PATTERSON.

Christian character is not an instantaneous production, but a gradual development of the moral and spiritual natures of men under the discipline of competent teachers.

In the world's great school there have been three dispensations, viz.:

1. Primary—Patriarchal.
2. Intermediate—Jewish.
3. High School—Christian.

The common requirements of each were:

1. Sacrificial.
2. Mediatorial.

The great purpose of the sacrificial requirements was to prevent selfishness, and to teach the people self-control.

The great purpose of the mediator was to reveal the law of God:

1. The law of God must be obeyed. *1 Sam.* 15:22.

2. The law as an educator to bring us to Christ. *Gal.* 3:24.

3. Moses spoke of *Christ* as the coming teacher (possessing superior authority). *Deut.* 18:15.

4. Peter announced the great teacher's coming, as a fulfillment of prophecy. *Acts* 3:20-23.

5. Faith in this teacher is absolutely necessary to discipleship. *John* 8:24.

6. He announces the second condition of discipleship. *Luke* 9:23; *Luke* 14:25-27 (sacrifice).

7. The nature of the sacrifice. *Rom.* 12:1, 2.

8. Repentance (turning from the world). *Luke* 13:1-5 (making amends); *Matt.* 18:35; *Luke* 19:8, 9.

9. Public confession of the heart in him as a Savior. *Math.* 10:32, 33.

10. Baptism. *Mark* 16:16.

11. Aiming at perfection. *Math.* 5:48.

12. Shunning every appearance of evil. *1 Thess.* 5:22; *James* 4:4.

13. Adding the Christian graces. *2 Peter* 1:5-11.

14. Faithful continuance in well-doing. *Rom.* 2:6-10.

15. The diploma reads: *Rev.* 22:14; *Math.* 11:28.

5. SELF-CONQUEST.

Self is mixed up in nearly every act of our lives. Do we preach, sing and pray for the Lord, or is self at the base of most of our work? Much called worship is done for party. We glory in our beloved religious societies instead of glorying in the Lord.

1. *1 Cor.* 1:31 tells us to glory in the Lord.

2. We see this selfishness in the Apostles. *Mark* 9:33-40.

These Apostles were thinking about "who will be greatest?"

John found a man who was doing good, yet he forbid him, because he was not of our party. We ought to be willing to accept truth anywhere, and to commend the good, no matter where it is found.

Mark 10:33-37 gives us another example

While Jesus was telling them of his death, they were thinking of self-aggrandizement. While souls are falling into perdition, now, we are thinking about who will be greatest.

Luke 22:23-24 gives us a sad scene. While Jesus was under the shadow of the cross, the hour of His arrest was at hand, yet there was strife among His Disciples.

Jesus rebukes them and tells them that exercising lordship is not greatness.

Humility, the fairest flower that blooms on earth, can not live in the hot atmosphere of strife. The beautiful snow-plant lives in the regions of the pure, white snow. Carry it to a warm clime and it dies; officers, preachers, singers, consecrate yourself to the service of the Lord.

6. THE LAW OF CHRISTIAN HARMONY.

The Gospel is a pilgrim from heaven to bring harmony to every home and to all hearts. The worlds move in harmony with God's laws. Should there be discord there would be a wreck of worlds.

The great need of the hour is obedience to the law of liberty. Three-fourths of our time, money and energy are wasted in keeping Christians at peace. If all would obey the law of Christian harmony, all this energy would be spent in bringing men to Christ.

James speaks of the perfect law of liberty.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *James 1.*

A law may be good, but not perfect. This perfect law of liberty is the law of love. The perfect gifts are Jesus, the Spirit, the Gospel. The perfect law is that law that is governed by love. The law of Christian harmony is: "*I will sink myself out of sight for the good of the cause of Christ.*" Where this law is observed there never can be any trouble in the church. Where we keep this perfect law there can be no discord in home. It is only when some one transgresses this law of love that we see discord. The Bible everywhere teaches this law.

10 Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. *Rom. 13.*

2 Bear ye one another's burdens, and so fulfill the law of Christ. *Gal. 6.*

10 Be kindly affectioned one to another with brotherly love; in honor preferring one another. *Rom. 12.*

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *Math. 7.*

20 For meat destroy not the work of God. All things are pure; but *it is* evil for that man who eateth with offense.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. *Rom. 14.*

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. *Rom. 15.*

Many who think they are strong are really weak. There are three classes of weak Christians :

1. WEAK IN FAITH—They substitute opinions for faith. Many things have been made tests of fellowship. The kind of clothing we wear, a broad-brimmed hat, the color of the skin, the kind of music we use, the absence of jewelry, the amount of money, the sleep of the soul, the millennial dawn, Calvinism, Arminianism, and numerous other things have been made tests of fellowship. We can believe or disbelieve nearly all of these things and get to heaven. They are mere opinions. Custom to many becomes law. If they have been accustomed to seeing people baptized in a river, they deem it an innovation to use a pool or lake. If the custom has been for all members to come around and shake hands with the new converts, these people are alarmed should the preacher extend the hand for the congregation. To these weak people, to baptize in warm water is equal to the rejection of some of the cardinal points of the gospel. A preacher told the writer once that he would consent to have the water warmed to sixty degrees, but that he would deem it *unscriptural* to raise the temperature to seventy degrees. What must be done with these people? *Bear with them.* They are weak in faith. Patiently bear with them until they put away childish notions.

2. WEAK IN PRACTICE—The Bible says: *Pray, give, grow in grace*, add to your faith, virtue, knowledge, etc. They do none of these things. What shall we do? *Bear with them*. Instruct, reprove, and admonish them, hoping that they may come to the knowledge of the truth.

3. WEAK IN MORALITY—We often do not know the cause of the weakness. You see a poor cripple by the roadside. He has fallen and can not rise. You go at once to his assistance. You do not ask the cause of his infirmities. They may have been inherited, come by accident, or he may have brought this affliction upon him by his sinful life. Yet he needs help. You do not stop to ask what is the cause of his calamity. He needs help. *Help him*. So here is a poor, weak child of God. He needs sympathy, love, encouragement. The cause of his weakness you may not know. We are largely creatures of our environments. Surroundings have much to do with our characters. What shall we do with these weak brothers? The law of Christian harmony says, "*Bear with them.*" But the objector says, expel them from the church. By what authority? He is your brother. You belong to the same family. We are then asked at once to explain the following passages:

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him

alone; if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. *Math.* 18.

What does this teach? First, you are to go to him. The offended brother is to go to the offender. This we are duty bound to do. We are to go to the offender, not to get even, but to save him. If that does not bring reconciliation, then take some one with you. If that fails, then tell it to the church, so that the whole church in tears can go to him *to save* him, not to expel him. If then he will not heed the admonitions of the church, treat him as a heathen, *in other words*, do not keep company with him. Paul tells us what to do with these people. Do not keep company with them.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. *2 Thes.* 3.

Jesus is not teaching the lesson of expulsion, but that of forgiveness. With the disorderly, do not keep company. Expulsion is not at all under consideration.

Paul says :

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves

from every brother that walketh disorderly, and not after the tradition which he received of us. *2 Thes. 3.*

This is an individual matter. Not one word about the church turning people out. It is telling people how to live. Keep away from bad men.

To Timothy Paul says :

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Tim. 6.*

This is again an individual matter. You, Timothy, withdraw thyself from this man.

In *1 Cor. 5*, we have a case of an enormous crime. Even here, there is nothing said about the church trying him. It is a clear case of sin. Paul, not the church, judged him, and delivered him to Satan. He delivered him over to Satan that he might save his spirit. He finally tells these brothers to put this wicked person away from them. Have nothing whatever to do with him in a religious sense. Treat him just as you would treat any man of the world. With such do not eat. *1 Cor. 5:11.*

Jesus says: "All authority is given unto me."

No elder, deacon, preacher or pope has any authority. Christians have duties and privileges, not authority.

We belong to the great heavenly family. *Eph. 3:15.*

God is the father of the family. Children have no authority to make laws, creeds and rules governing the other children. The father does that.

We all belong to the same "household of faith," and to the same fold. Jesus is the Shepherd.

We belong to the kingdom of Christ. Jesus is King. Subjects do not make laws.

The church has been rent by discord and weakened by dissensions, from the mistaken idea that authority is vested in church boards and assemblies.

Church assemblies have put men and women to death by the millions. The sword has been drawn and in the name of the church the mountains and valleys have run red with the slaughtered victims.

Then a milder form of church government came into prominence and men were tortured and imprisoned. Only a shade better is the custom of church trials and excommunication.

We trust the day is not far when God's people will learn that they are commanded to reprove, rebuke and admonish, and if *needs be* rebuke offenders *before all*, but that authority is with the father.

Let us keep the law of Christian harmony, *I will sink myself out of sight for the good of the church.*

Let us hear the Apostle once more. *Rom.*
12 :

14 Bless them which persecute you : bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord.

20 Therefore, if thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. "

21 Be not overcome of evil, but overcome evil with good.

A few years ago a father was on the train crossing the state of Iowa. By his side was a little girl that never ceased crying. Passengers began to make remarks and criticise the father and girl. Much was said that was unkind. The father finally arose and said : "Friends, I know my little girl is disturbing you. I am very sorry, I can not comfort her. Her mother is in her coffin, in the baggage car. Her poor childish heart is broken. Bear with us." There was not a dry eye among the passengers. Complaining was changed to sympathy. Often if we knew the struggles that poor weak brothers are making, criticism would give place to sympathy.

7. THE HOLY SPIRIT.

The personality of the Spirit: He is a thinking personality, a living intelligence, not an emotion or a sentiment.

1. He is a person, masculine gender, third person, single number. *John* 14:16-19; *John* 16:13.

2. He gives testimony. *John* 15:26.

3. He has a name. *Math.* 28:19.

4. The Holy Spirit can be grieved. *Eph.* 4:30.

5. The Holy Spirit can be resisted. *Acts* 7:51; *Neh.* 9:30.

6. He speaks. 1 *Tim.* 4:1.

MEASURES OF THE SPIRIT.

1. Jesus had the Spirit without measure. *John* 3:34.

2. His words are Spirit. *John* 6:63.

3. The Apostles had the Spirit in large measure.

(1) They were baptized in the Spirit. *Acts* 2:1-4.

(2) They could perform miracles. *Acts* 3:1-9.

(3) They could speak with tongues. *Acts* 2:4.

(4) They could transfer this miraculous power to others. See *Acts* 8:14-18; *Rom.* 1:11; *Acts* 19:1-6.

(5) Those who received these gifts from the Apostles could not transmit the power to others. It, therefore, follows that after the Apostles and those to whom they had transmitted this power had died, miracles ceased.

(6) These gifts were to cease. 1 *Cor.* 13:8.

Paul tells us in the eighth verse that these gifts were to cease. In the last verse of this chapter he tells us that faith, hope and charity abide. Three things remain, faith, hope, charity. Three things pass away, prophecy, tongues (miraculous gifts of language) and knowledge, supernatural knowledge is certainly meant.

Moses received the law amid the roar of the thunder, the flash of the lightning and the smoke. *Ex.* 20:18.

That was the miraculous, the transitory. That passed away. The law remained. If a Jew wanted to know his duty, he went to the law, not back to the thunder of Sinai. On the day of Pentecost the Spirit came as a rushing, mighty wind. That was the miraculous. This transitory was to pass away. If we want to know God's will now we do not expect it to be revealed miraculously from heaven. We go to His word.

THE BAPTISM OF THE SPIRIT.

1. Jesus promises the baptism of the Spirit. *Math.* 3:11.

2. When His career on earth was nearly finished, He still promised them the Comforter. *John 16:7.*

3. After His resurrection, His Disciples were commanded to wait for this baptism. *Acts 1:5.*

They had not yet been baptized in the Spirit.

They could perform miracles, but the baptism of the Spirit had not yet come upon them. This baptism of the Spirit came on Pentecost. *Acts 2:1-4.* Joel had prophesied concerning this event. *Joel 2:28.* This is the first place where anyone was said to be baptized by the Spirit. There had been manifestations of the Spirit, but not the baptism of the Spirit, up to this occurrence. The second mention of the baptism of the Holy Spirit is *Acts 10:44-48.*

Peter tells us, *Acts 11:15-17*, that this was the baptism of the Spirit, the same power that came upon them at the beginning, that is, on the day of Pentecost. These two baptisms of the Spirit are the only ones mentioned in the Bible. The baptism of the Spirit was not to convert men, but to bestow miraculous power. The converting power of the Spirit was manifested in the preaching of Peter. The Gospel is the power that converts men. The Spirit was poured out on the Jews at Pentecost and on the Gentiles at the house of Cornelius, the representation of *all flesh*. The

Spirit is now to go to both Jew and Gentile. The baptism of the Spirit was a promise, not a command.

THE WITNESS OF THE SPIRIT.

Rom. 8:16. The Spirit gives testimony.

Neh. 9:20. The Spirit instructs. In the 30th verse tells how the Spirit testifies; it bore witness through the Prophets.

Heb. 10:15, 16. Here Paul tells us the Holy Spirit is a witness. He then quotes *Jer.* 31:33,34, and calls this the witness of the Spirit. It bears testimony by the words of the Apostles.

1 *John* 5:9. The witness of God is what God said through Apostles and Prophets about his Son.

1 *Peter* 1:10-12. Here again the Spirit testified through the Apostles.

The Spirit bears witness through inspired men. Whenever an inspired man speaks, the Spirit speaks. The Spirit of God says, *believe*. You say, *I do believe*. Then your spirit and the Spirit of God testify to the same thing.

8. SPIRITUALISM.

1. Spiritualism is either from God, man or the devil.

2. It is not of God, for God has made laws against it.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. *Deut. 18.*

18 ¶ Thou shalt not suffer a witch to live. *Ex. 22.*

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; their blood *shall be* upon them. *Lev. 20.*

God does not legislate against nothing.

3. Of all the persons that Jesus and the Apostles called back from the grave, not one ever told anything they saw in the other world. If spirits do come back to deceive men, they are evil spirits. They may deceive you, and personate any person. Paul tells us, 2 Cor. 12:4, that what he saw in the other world was not lawful to tell. Moses and Elijah came back, but did not tell what was on the other side.

4. While on earth Jesus cast the evil spirits out. *Mark 1:34.*

5. We are warned not to give heed to evil spirits. 1 *Tim.* 4:1; 1 *Cor.* 10:20, 21.

6. Punishment follows those who consult them. Witch of Endor. 1 *Sam.* 28:7-14.

7. These muttering spirits are condemned. *Isa.* 8:19; *Rev.* 16:13.

8. If people want to be deceived by these spirits, God permits it. 2 *Thes.* 2:11, 12.

9. God has clearly revealed Himself to us

by His word. Revelation is finished. All information that comes through these spirits is not from God.

9. CONFESSION.

1. *Math.* 10 :

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2. *Rom.* 10 :

9 That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

3. *John* 6 :

69 And we believe and are sure that thou art that Christ, the Son of the living God.

4. *Math.* 16 :

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

5. 1 *Tim.* 6 :

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession.

6. *Acts* 8 :

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

[While this verse is not in the revised version, some ancient authorities insert it.]

10. HOW TO STUDY THE BIBLE.

BY A. M. HOOTMAN.

Rules to be observed :

1. Who speaks.
2. To whom spoken.
3. For what purpose.
4. Under what Dispensation and Circumstances.

What it means to READ the BIBLE :

Isa. 8 : 20.*Luke* 9 : 26.*Gal.* 6 : 6.*Col.* 3 : 16.*1 Tim.* 5 : 17.*2 Tim.* 2 : 15.*2 Tim.* 4 : 1-2.*Heb.* 4 : 2.*Heb.* 4 : 12.*James* 1 : 21-22.*1 Peter* 1 : 23.*Rev.* 3 : 8.*Rev.* 22 : 18-19.*Rev.* 1 : 3.

11. DO YOU BELIEVE THESE THINGS ?

1. PRAYER—*Math.* 26 : 41, *Col.* 4 : 2-3, *1 Thess.* 5 : 17-18 and 25.

2. WORK—*Phil.* 2 : 12-13, *James* 2 : 18 and 26, *Math.* 6 : 19.

3. HUMILITY AND FORGIVENESS — *Phil.* 2 : 3, *Math.* 18 : 15-17, *Math.* 5 : 22-24, *Math.*

5:44, *Eph.* 4:31-32, *James* 1:26, *James* 5:16, *1 John* 3:14-15, *Phil.* 4:8, *Eph.* 3:15.

We all belong to the same great heavenly family. The same law of love that prevails in the home should prevail in the church.

12. GOD'S WORD.

Neh. 8:1-3. They had time to spend six hours each day in the studying of the law.

Eph. 6:17. Our only weapon is the word.

2 Tim. 3:16. God is speaking to us.

2 Pet. 1:20, 21.

Heb. 1:1, 2.

WHO SHOULD USE IT.

Mark 16:15. Apostles.

2 Tim. 2:2. The faithful.

Acts 8:4. All disciples.

Phil. 4:3. Women.

Read *Psalms* 119:46 and 105.

13. COMING TO THE LORD.

1. Those who think they are good enough. *Rom.* 3:9-12, 3:21-23, *John* 3:3, *Luke* 13:1-3, *Math.* 18:3, *Math.* 5:20, *Math.* 21:31.

2. The penitent. *Math.* 11:28-30, *John* 6:37, *Isa.* 1:18, *Isa.* 43:25, *Hosea* 14:4, *Rom.* 5:6, 7.

3. How to come. *John* 3:14, 15, *John* 6:44, 45, *Acts* 2:38, *Col.* 2:12.

14. HEAVEN.

1. Description of this holy city.
2. Place. *Rev.* 21:10.
3. Shape. *Rev.* 21:12. Twelve gates. An angel at each gate. They guarded the gates.
4. Dimensions. *Rev.* 21:16. Equal to 1,500 miles.
5. Its beauty. *Rev.* 21:18-21.
6. How lighted. *Rev.* 21:23.
7. Place of safety. *Rev.* 21:4.

WHO ARE IN THE GREAT CITY?

1. God. *Rev.* 21:22.
2. Christ. *Rev.* 22:16.
3. Angels. *Rev.* 22:8.
4. Servants. *Rev.* 22:3.
5. Prophets. *Rev.* 22:9.
6. The good. *Rev.* 14:12-13, 22-14.
7. The white robed. *Rev.* 7:9-17.

WHO ARE OUTSIDE?

1. *Rev.* 22:15 ; 21:27.
2. *1 Cor.* 6:9-10.
3. *Rev.* 22:11.

TO WHICH CLASS DO YOU BELONG?

Rev. 22:14.







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